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THE PSALMS,

WITH

INTRODUCTIONS AND CRITICAL NOTES.



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BOOK V.
PSALMS CVII.—CL.



INTRODUCTION TO PSALM CVII.

JEHOVAH'S GOODNESS TO THOSE WHO CALL UPON HIM.

TITLE. LXX. Ἀλληλουία.

THE Psalter corresponds with the Pentateuch so far as the number of books contained in each is concerned. But here the analogy ceases. Such attempts, as those made by Delitzsch, to find in each book of Psalms something to correspond with each book of Moses, degenerate into mere flights of imagination.

Ps. cvii., in spite of the division of Books iv. and v. which falls between it and Ps. cvi., is closely connected in subject-matter with that Psalm, and also with Ps. cv. In Ps. cv. Jehovah's goodness in bringing Israel into the Promised Land is celebrated. The theme of Ps. cvi. is Israel's repeated rebellions against Jehovah in the Desert, and after their settlement in the Land, which brought upon them repeated chastisements and eventually their captivity. In Ps. cvii. thanks are rendered to Jehovah for the full accomplishment of the restoration which forms the subject of petition in cvi. 47; "the praise of Jehovah which is there promised, should salvation be imparted, is here rendered to Him now that salvation is enjoyed." (Hengst.)

The arrangement of the first thirty-two verses of this Psalm is extremely artistic. Four times, after the mention of various troubles, occurs the verse: "Then they cried unto Jehovah in their trouble, and He delivered them out of their distresses." In each case (except the last where there are two), there intervenes one verse between this and the refrain "Let them confess to Jehovah His goodness, and His wondrous works, to the children of men." But though the structure of this portion of the Psalm is especially regular, the connection which subsisted in the Poet's mind between the different instances of affliction and deliverance is somewhat obscure. From the expressions "the redeemed of Jehovah," and "gathered them out of the lands," (vv. 2, 3,) we should be led to suppose that the Psalmist is speaking throughout either literally or figuratively of the trials and deliverances of the sufferers in the Babylonian Captivity. But the expression "that do business in great waters" (v. 23), which evidently refers to those whose calling is a sea-faring one, not to exiles who chanced to make a sea-voyage, compels us to modify in the section 23—32 that which at first sight appears to be the natural view of the Psalm.

And this is still more necessary in the succeeding section vv. 33—43. Here throughout we have only general instances of Divine beneficence such as might present themselves in any country. Only by far-fetched figurative interpretations can we find any allusion to the recent restoration. With however this apparent deviation of purport comes a singular change of style. The double refrain is dropped, the distinct and finished pictures of vv. 1—32 give place to a group of instances hastily passed over: the thought shews less of originality, and the wording less regard for rhythm. Hence some suppose that vv. 32—43 are not part of the original, but that a poem intended by its author as a Restoration anthem was supplemented with inappropriate verses by another hand. But a poet writing with the view of supplementing so artificial a composition as is formed by vv. 1—32, would more probably have taken special pains to carry on the same rhythm and structure. And this theory adopted, the apparent change in the purpose of the poem at v. 23 would still remain a difficulty. Further, in both parts of the Psalm the frequent occurrence of quotations from Job and Isaiah is noticeable. This is not a feature which a later writer finding it in vv. 1—32 would have particularly endeavoured to perpetuate: therefore it would seem that vv. 33—43 are by the same author as vv. 1—32.

We are inclined to think that the Poem is unique, though unevenly balanced, but that the subject is less special in character than would at first sight appear. The Psalmist seems to have written when the sufferings of the captivity and Israel's recent deliverance from them were fresh in his mind. These reminiscences give a colouring to the entire Psalm, but do not comprehend its whole purport. It is the last part which is the key-note, and shews that the general loving-kindness of Jehovah (cf. v. 43) is the subject to which the Psalmist would fain call attention, a loving-kindness which is constant and uniform however varied the occasions which appeal to it, and which, though circumstances may modify its mode of operation, invariably manifests itself in delivering the suppliants of God from affliction. Desert wanderings, imprisonment, moral degradation, sea-perils, drought (vv. 1—34), teach in their issues the same lesson as liberal rains, fertility of soil, domestic prosperity (vv. 35—41), to wit that the affairs of men are superintended by a merciful Providence, ever rejoicing to reward the fidelity of the pious, yea even to accept the penitence of the wicked, and remove the natural penalties of transgression.

O GIVE thanks unto the LORD,
for *he is* good: for his mercy
endureth for ever.

² Let the redeemed of the LORD
say *so*, whom he hath redeemed from
the hand of the enemy;

1—3. These first three verses are hortatory, calling upon those, who have experienced the goodness of Jehovah, to give thanks unto Him.

1. On these expressions cf. cvi. 1, note.

3 And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

4 They wandered in the wilderness in a solitary way; they found no city to dwell in.

2. "The redeemed of the LORD." This expression is borrowed from Is. lxii. 12. "Let.....say [so]:" there is no word in the Hebr. corresponding to the word "so," but the above is evidently what is meant here by the verb *yôm'roo*. It is possible that the Psalmist had in mind vv. 10, 11 of Jer. xxxiii., "Again there shall be heard in this place.....the voice of joy...the voice of them that shall say (H. *ôm'rîm*), O give thanks unto Jehovah [Lord] of Hosts, for Jehovah is good, for His goodness is for ever." "Of the enemy," a perfectly admissible rendg. of the Hebr. *לֹאֵר*, *tsâr* and that adopted by Targ., LXX., Syr., Arab. and Æth.; we prefer however to rend. "*trouble*," or "*distress*:" so Ab. Ez. and Kimchi.

3. a. "Gathered," H. קָבַץ, a word of frequent use in the later chapters of Isaiah. "Out of the lands," i.e. those of the Gentile nations, cf. the expressions in cv. 44, "and gave them the lands of the nations," cvi. 27, "to scatter them in the lands." b. "And from the south," H. מִן הַיָּם, *miy-yâm*, lit. as in the margin "and from the sea," and rightly explained by the Targ. to mean, "from the southern sea," i.e. from the Red Sea. יָם, "sea," owing to the position of the Mediterranean with regard to Palestine, commonly means the "West;" here such a signf. is excluded by the previous mention of the West. In Is. xlix. 12, where the same subject, the restoration of the exiles, is being treated of, we have the same words, "[These shall come] from the North, and from the sea." There is therefore no reason for questioning the integrity of the text, and the emendations *miy-yâmîn* or *mit-îlmân*, suggested by Perowne and others, are irrequisite. The poet prefers to indicate a chief physical feature of the country lying below Palestine instead of its actual direction; very similarly we have in lxxv. 6, "Not from the East, nor from the West, nor yet from the mountainous desert" [i.e. the South]. That *yâm* here and in Is. xlix. means the Dead Sea, (as perhaps in Mic. vii. 12), is unlikely, for the region from which those redeemed are gathered must surely be beyond the borders of Palestine.

4—7. Jehovah's mercy to the exiles, who cried to Him when faint, weary, and perplexed in their desert journey.

4. a. "They," i.e. Israel, once exiles and reduced to greatest straits, but now "the redeemed of Jehovah." "In a solitary way," H. בְּיִשְׁמוֹן דָּרֵעַ, *bîshimôn dârec*, lit. "in a waste of a way," i.e. "*in a desert track*," "in deserta via," Jer. The antecedent יִשְׁמוֹן qualifies

5 Hungry and thirsty, their soul fainted in them.

6 Then they cried unto the LORD in their trouble, and he delivered them out of their distresses.

7 And he led them forth by the right way, that they might go to a city of habitation.

8 Oh that *men* would praise the LORD for his goodness, and for his wonderful works to the children of men!

9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.

10 Such as sit in darkness and in

רִד the consequent, as פֶּרֶא qualifies אָדָם in the expression פֶּרֶא אָדָם, "a wild ass of a man," Gen. xvi. 12. Perowne less aptly takes רִד as "the accus. of a nearer definition," rendg. the words "in a waste as to way," i. e. "in a pathless desert." Still less probable is it that רִד should be taken in close connection with וָעָו, "they wandered," so as to mean *errarunt a (or in) via*. The suggestion of Olsh. that לֹא, "not," should be read before רִד as in v. 40, is hardly worthy of notice. LXX., Syr., Vulg. (regardless of the pause form) rend. רִד as in constr. with עִיר, "a city," following:—ὁδὸν πόλεως κατοικητηρίου οὐχ εὑρον (LXX.).

δ. Lit. "a city of habitation they found not," i. e. they found no permanent resting-place. The expression עִיר מוֹשָׁב, "a city of habitation," recurs in vv. 7, 36: cf. בֵּית מוֹשָׁב, "a dwelling-house," Lev. xxv. 29.

5. Rend. "Hungry, yea thirsty [were they], so that their soul fainted within them." So that, &c. the imperf. here, as in vv. 6, 13, 14, &c., denotes a consequence.

6. a. "Then they cried:" here and in v. 28 we have וַיִּצְעֲקוּ; in vv. 13, 19 וַיִּצְעֲקוּ is used without any variation in the signf.

δ. Or "so He delivered them," see v. 5, note.

7. Lit. "And he caused them to journey by a straight path."

8. Rend. "Let them thankfully confess [*ἐξομολογησάσθωσαν* as LXX.] to Jehovah His goodness, and His wonders [let them thankfully confess] to the children of men."

a. Let them, not "Oh that [men]" as A.V. This refrain recurs in vv. 15, 21, 31; in each case it succeeds an account of deliverance from affliction, and the meaning is "Let such persons as these thankfully confess, etc." The verb יִדְּרוּ is optative, as was יִאֲמְרוּ in v. 2, and is not to be rendd. "so that they thankfully confessed."

δ. The A.V. rendg. is admissible, but we prefer to take "to the children of men" [לְבָנֵי אָדָם] as directly corresponding to "to Jehovah" [לַיהוָה] in hemist. a, and therefore as governed by יִדְּרוּ, "let them thankfully confess."

9. "Longing," this is a very good rendg. of the H. שִׁקְקָה, (fem.

the shadow of death, *being* bound in affliction and iron;

11 Because they rebelled against the words of God, and contemned the counsel of the most High:

12 Therefore he brought down their heart with labour; they fell down, and *there* was none to help.

13 Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses.

14 He brought them out of darkness and the shadow of death, and brake their bands in sunder.

15 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

16 For he hath broken the gates of brass, and cut the bars of iron in sunder.

17 Fools because of their transgres-

partic. Kal of שָׁחַד, which seems to denote primarily the longing produced by thirst (cf. Is. xxix. 8), and so to be connected with the H. שָׁחַד, Ar. *sakā*, "gave to drink," and possibly with Sankst. *sik*, "to moisten," and so with Gr. *ikmās*, "moisture." On the other hand, the form in Is. xxxiii. 4 (as possibly that in Joel ii. 24) denotes *running about*, and is connected with *shōk*, "leg," and Ar. *sāka*, *propulit*. The subst. *š'hookāh*, "desire," may be connected with either root. On the form in Ps. lxxv. 9 [10] see note there.

10—16. The scene is now changed. The sufferings of bonds, imprisonment, and darkness, even when inflicted because of disobedience, are remitted upon the earnest supplication of the afflicted. The Psalmist probably has still in mind the afflictions of the Captivity regarded as the result of national transgressions. The construction in the opening verses is somewhat involved. We regard the words in v. 10 as forming a nominat. pendens, those in vv. 11, 12 (where for "therefore" rend. "*and*") as presenting the cause and manner of the affliction, and v. 13 as the true apodosis;—[when all this was the case] then *these* sufferers too cried unto the LORD and were delivered.

10. a. "Darkness and.....the shadow of death." The same combination appears in Is. ix. 2. With *b*. we may compare Job xxxvi. 8 and Ps. cv. 18.

11. In this verse there is, as Del. points out, a double play upon the sound of the words, *himroo* "they rebelled against" being coupled with *im'rē* "the words of," and *nādtsoo* "they contemned" with *ātsath* "the counsel of."

12. a. "Labour" or "trouble."

b. "They fell down," lit. "stumbled." When Israel came up out of Egypt "there was not *one stumbling* among their tribes," cv. 37; when they had rebelled against God "*they stumbled* and there was none to help."

13, 14, 15. On these verses see notes on vv. 6, 10, 8 respectively.

16. The connection with the preceding vv. is lost in the A.V.

sion, and because of their iniquities, are afflicted.

18 Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

19 Then they cry unto the LORD in

their trouble, *and* he saveth them out of their distresses.

20 He sent his word, and healed them, and delivered *them* from their destructions.

21 Oh that *men* would praise the

Rend. "[Let such men praise the LORD] *inasmuch as he broke the gates of brass*, etc." i.e. released them from the bondage described in v. 10. This verse is almost verbatim the same as Is. xlv. 2.

17—22. Here the picture is less elaborate, and the exact nature of the affliction (17) which induces such mental and bodily prostration (18) is not mentioned. We might connect these vv. with the foregoing description of *prisoners* thus, "Fools that they were!—because of the way of their transgression.....they brought affliction on themselves." But more probably the *general* case of all men who bring trouble on themselves by their sins is meant, such case being naturally suggested by the previous *special* instances. And thus in rendg. we preserve the same construction as in vv. 10 seqq.

17. Rend. "*Fools [who] because of the way of their transgression, and because of their iniquities, bring on themselves affliction.*"

a. *Fools*: such is the significant title given in the O.T. to wilful transgressors. For *e'vîlm*, rightly rendd. "fools" by Targ. and Jer., most ancient Versions read a verb form. LXX. rends Ἀντελάβετο αὐτῶν ἐξ ὁδοῦ ἀνομίας αὐτῶν, possibly reading ἰγυ'λάμ, since *ayeleth* and *e'yálooth* in Ps. xxii. are both rendd. in LXX. by ἀντιλήψις. Hitzig's suggestion that we should read לָהֶם, *ôy lâhem*, "Woe to them," instead of *e'vîlm*, is ingenious but unnecessary. Here, as in vv. 10 and 23, the instance of human affliction and Divine compassion is introduced by a nominat. pendens: paraphrastically rendd. the hemist="take the case of any fools who, etc." The imperf. (rightly rendd. in A.V. as a present) is perhaps used, in a frequentative signif.

b. *Bring on themselves affliction*, lit. "afflict themselves," H. יָצַוּ. This verb occurs again in the Hithp. voice in 1 Kings ii. 26: there however, as Del. remarks, "it signifies to suffer willingly or intentionally, here to be obliged to submit to suffering against one's will."

18. With this verse cf. Job xxxiii. 20, 22.

20. The verbs are imperf. of sequence. Rend. "*sends...heals...delivers.*"

a. "*He sends His word*," i. e. His decree goes forth, He wills and it is done. Cf. cv. 19, note, and cxlvii. 18. "His word" *d'bārô*: in cxlvii. 15, 18, we have "Who sends forth his utterance (*im'râthô*) upon earth," "He declares His words (*d'bârâv*) to Jacob." *Dábâr*

LORD for his goodness, and for his wonderful works to the children of men!

22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

23 They that go down to the sea in

ships, that do business in great waters;

24 These see the works of the LORD, and his wonders in the deep.

25 For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven,

and *imráh* are in such cases as these barely distinguishable, see however cv. 19, note. It need scarcely be said that neither denotes a *personal* λόγος in the O.T. Doubtless however such phrases as "The word of the LORD came," "He sent His word," first suggested to the minds of Philo and others of the Judæo-Alexandrine school, that idea of a hypostatized *mémrá* or λόγος which was to receive its true elucidation from S. John.

b. "And delivers them:" the word "them" is rightly supplied from the preceding "and heals them," as in cxxxix. 1, "Thou hast searched me out and known [me]." "From their destructions," or "from their profound dejection," according as we derive the word from *sháchath*, "destroyed," or from *shácháh* (= *sháchach* of v. 39) "was depressed."

21. See note on v. 8.

23—32. By some it is contended that the dangers actually undergone by some of the exiles returning from beyond the seas are depicted in these verses. Others suppose that the sufferings of the exiles are spoken of under the *figure* of the terrors of tempest-tost mariners. We believe however that the case of deliverance from the dangers of the deep is but another instance of the general loving-kindness of Jehovah. It may have been chosen by the Psalmist because at some period of his life he had himself experienced perils of this nature, or merely because they presented themselves to his imagination as among the most terrible of human contingencies.

23. "They that go down to, etc." rend. "*They that go down* [i. e. traverse] *the sea in ships.*" Mariners (cf. Is. xlii. 10) are said in Hebr. "to go down" the sea, because of the fact that the surface of the sea is below the level of the land, in Greek however (cf. the uses of ἀνέγερθαι, and of μετέωρος as applied to a ship) the phraseology is borrowed from the optical illusion which gives the ship putting out to sea the appearance of "going up." The expression "to go down" is also used in Hebr. of going down to the sea-coast (Jonah i. 3), cf. *karabaleu* as opposed to *dababaleu* "to go up country;" in Jonah i. 5, where, followed by *el-yarc'hé has-sphindh*, it has the sense of the nautical expression "to go below."

they go down again to the depths: their soul is melted because of trouble.

27 They reel to and fro, and stagger like a drunken man, and are at their wits' end.

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

29 He maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet; so he bringeth them unto

their desired haven.

31 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

33 He turneth rivers into a wilderness, and the watersprings into dry ground;

34 A fruitful land into barrenness,

26. "They," i.e. the sailors.

27. "And are at their wits' end," lit. "and all their wisdom swallows itself up," i.e. comes to nought; cf. Is. xix. 3, 14: we may also, with other commentators, cite from Ovid, *Trist.* i. 7, "ambiguus ars stupet ipsa malis."

29. "The waves thereof," lit. "their waves," which Del. (after Kimchi) explains as "those with which they [the sailors] had to battle." It is true that the possess. pron. "their" can hardly refer directly to the "great waters" of v. 23, we think however that it does so *in sense*, and therefore prefer the rendg. of A.V.

30. "Haven," H. מַחְזֶה, *m'chôz*, a ἀπαξ λεγ. in Bibl. Hebr.; in Targ. it means "tract," "province," corresponding to H. *g'bool*: cf. Syr. *m'choozô* = "a hamlet," and Arab. *chaus*, = "margin," "bank." The root of these words is *chaz*, meaning "to cut off," "surround;" thus *mâchôz* is a place surrounded or enclosed, a creek, cove, or fiord. Cf. *chôph*, "shore," from R. *chooph* "to close about."

31. See note on v. 8.

32. A supplementary charge corresponding to that of v. 22. "In the congregation of the people," and "in the assembly of the elders," (or rather "in the sitting-place of the elders"), i.e. in the Temple, and at the Judgment-seat, the two chief places of public resort. Cf. xxii. 25, xl. 10.

33—end. From this point the style of the poem changes. We miss the double refrain, "Then they cried, etc." "Oh that men would praise the LORD:" the transitions are abrupt and difficult to follow. The chief resemblance to the preceding portion consists in the continued imitation of the books of Job and Isaiah. The Psalmist would probably have been a gainer in reputation for poetic power had he closed his Ps. with *y'hal'lookoo*, "let them praise Him," the last word of verse 32. [See Introd.] There is probably no exact historical reference in these verses any more than in the former portion of the

for the wickedness of them that dwell therein.

35 He turneth the wilderness into a standing water, and dry ground into watersprings.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And sow the fields, and plant vineyards, which may yield fruits of increase.

38 He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.

39 Again, they are minished and brought low through oppression, affliction, and sorrow.

40 He poureth contempt upon princes, and causeth them to wander in the wilderness, *where there is no way*.

41 Yet setteth he the poor on high

Ps., though doubtless the whole of God's providential dealing with Israel and the world, as narrated in the sacred literature of the nation, forms the basis of the poetic generalities which follow.

33. a. Cf. Is. l. 2 "At my rebuke I dry up the sea, I make the rivers a wilderness."

b. "Dry ground," lit. "thirst," "dryness." The play upon the words *môtsâêl*, "springs of," lit. "goings forth of," and *tsimmâôn*, "thirst," originates in Deut. viii. 15; such alliteration is common, cf. Is. v. 7, lxi. 3.

34. "Barrenness," H. *m'lechéah* an adj. "salt," "barren," agreeing with *erets*, "land" (cf. Jer. xvii. 6), to be supplied from the foregoing *erets p'ré*, "a fruitful land," cf. Virg. *Georg.* ii. 238, "salsa tellus," and Sir. xxxix. 30, *μετέτρεψεν ὕδατα εἰς ἀλμυρ*. The word is borrowed from Job xxxix. 6.

35. Cf. cxiv. 8: "a standing water," lit. "a pool of water."

36, 37. The verbs in these verses are all in the past tense. Such events as are mentioned here may no doubt have actually occurred even during the captivity, since Jeremiah cheers the captives with the exhortation (xxix. 5), "Build ye houses and dwell in them, and plant gardens and eat their fruit."

39—41. 39 apparently introduces a new subject, though, from the same Rt. *נָצַל* being used for "to decrease" and "they are minished," 39 might at first sight appear to carry on the theme of v. 38. Rend. "When men are minished and brought low...then though He pours [lit. "He pours"] contempt upon princes.....yet, etc."

40. The structure is most irregular, the past tense of the verb in hemist. b succeeding the present Partic. in hemist. a, and *יִשָּׁפ* apparently doing duty for *יִשָּׁפֵי* *כִּי* *יִשָּׁפ*, "although he pours." The reason of this is that the two hemistt. are citations, a from Job xii. 21 a, and b from Job xii. 24 b.

41. a. Lit. "And he setteth the poor high above affliction." With b cf. Job xxi. 11.

from affliction, and maketh *him* families like a flock.

42 The righteous shall see *it*, and rejoice: and all iniquity shall stop her

mouth.

43 Whoso *is* wise, and will observe these *things*, even they shall understand the lovingkindness of the LORD.

42. This verse is taken from Job xxii. 19 *a*, and v. 16 *b*.

43. Lit. "Who is wise? [i.e. if there be any truly wise,] then let him observe these things, and let them [such men] consider the lovingkindnesses of Jehovah." Such transitions from the singular to the plur. number are exceedingly common in Hebr., cf. also Koran II. 75, "Verily whoso doeth evil, and his iniquity encompasseth him, they shall be companions of the fire, they shall remain therein." The words of this verse are evidently taken from the last verse of the prophecies of Hosea. "Observe," H. *yishmôr*, LXX. *φυλάξει*, in S. Lk. ii. 19 we have *συνετίρει* in a similar sense.

INTRODUCTION TO PSALM CVIII.

THANKSGIVING, AND HOPE OF DIVINE ASSISTANCE.

TITLE. "A Song, a Psalm, to David."

IN the Poem before us, two Davidic compositions are strung together; vv. 1—5 are taken from Ps. lvii. (vv. 7—11), vv. 6—13 from Ps. lx. (vv. 5—12). There appears no reason to doubt that the original position of these verses is in Pss. lvii. and lx. This Psalm is therefore merely an adaptation, five verses expressive of joy and thanksgiving being borrowed from the one earlier Psalm, and eight, which describe an extension of the Jewish realm, from the other. It is natural to suppose that this selection was published as a Thanksgiving hymn immediately after some notable victory, possibly over Edom, Moab or the Philistines, the three foreign nationalities mentioned in v. 9. It was probably published after the time of David; the title "to David" merely indicating the original sources of the compilation. This Psalm is used as a Proper Psalm in our Ascension Day Evensong.

O GOD, my heart is fixed; I will sing and give praise, even with my glory.

2 Awake, psaltery and harp: I myself will awake early.

3 I will praise thee, O LORD,

1—5. See notes on lvii. 7—11.

1. Better, "*My heart is ready, O God: I will sing and raise a hymn, yea [this shall, my glory [do].*" *My glory*, i.e. "my soul," cf. vii. 5, note. In lvii. the last clause of this verse is omitted, but the succeeding verse there begins, "Wake up, my glory!"

among the people: and I will sing praises unto thee among the nations.

4 For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the clouds.

5 Be thou exalted, O God, above the heavens: and thy glory above all

the earth;

6 That thy beloved may be delivered: save *with* thy right hand, and answer me.

7 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

2. *a.* In some texts of the LXX. this verse begins, Ἐξέγερθῆτι ἡ δόξα μου, as in lvii. 8 [9], and the Vulg. gives "Exsurge gloria mea."

b. Better, "*I will wake the dawn:*" scil. with my song of praise, cf. lvii. 8, note.

3. *a.* For Jehovah (A. V. LORD), lvii. 11 has Adonai (A. V. "Lord").

5. *b.* Rend. "*And let thy glory be over all the earth.*"

6—13. See notes on lx. 5—12.

6. "Thy beloved," the adj. is in the plur., and refers in the original passage, lx. 5, to the followers of David.

7. "God hath spoken in His holiness" (LXX., wrongly, ἐν τῷ δόξῳ αὐτοῦ): this refers in lx. to the promises of God conveyed to David by Nathan, 2 Sam. vii. These ensured the establishment of the Davidic dynasty over the kingdom of Israel. Accordingly, to the mention of the Divine utterance there succeeds in Ps. lx. a discursive account of the territory over which David was to rule, and of which, by the recent submission of the elders of Israel, and victories over surrounding tribes, he had already for the most part got possession: Gilead and Manasseh, on the other side of Jordan, will acknowledge his sway, the strong tribe of Ephraim will send troops to defend him, and will thus be to him as a helmet in the day of battle, while Judah, his own tribe, and the first to acknowledge him as Saul's successor (2 Sam. ii. 4), shall be the centre of government, whence shall proceed the laws that shall control the whole principality. The Gentile tribes (v. 8), Moab and Edom, shall be his menials, and with regard to a more formidable neighbour, David exclaims, "Philistia, shout joyfully because of me" (עָלִי פִלְשֵׁת הַתְּרוּעָה), for which, however, Hupfeld would read עָלִי פִלְשֵׁת הַתְּרוּעָה, "over Philistia is my shouting for joy:" see lx. 8, note). These aspirations are interwoven in the present poem; the last, however, here takes the form of a direct statement, "Over Philistia will I shout-joyfully" עָלִי פִלְשֵׁת אֶתְרוּעָה. If the present text of lx. 8 be correct, we may ascribe the variation here to the altered relations with Philistia: lx. 8, written by David, who had lately subdued the Philistines (2 Sam. viii. 1), apparently regards them as likely to

8 Gilead *is* mine; Manasseh *is* mine; Ephraim *also is* the strength of mine head; Judah *is* my lawgiver;

9 Moab *is* my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.

10 Who will bring me into the strong city? who will lead me into Edom?

11 *Wilt* not thou, O God, *who* hast cast us off? and wilt not thou, O God, go forth with our hosts?

12 Give us help from trouble: for vain *is* the help of man.

13 Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

become hearty adherents of the Davidic cause; our v. 9 rather regards them as notorious enemies. It is noticeable that the ascendancy gained over the Philistines by David and Solomon was lost at the time of Jeroboam's schism, and never, save temporarily during Hezekiah's reign (cf. 2 Kings xviii. 8), recovered.

10. For עיר מצור, lx. 9, we have here the more usual expression עיר מבצר. The "city" is perhaps primarily Rabbah, which David may have meditated capturing as early as the time of the victory over the Syrians in the valley of Salt, 2 Sam. viii., and which was actually taken later on, 2 Sam. xii. In any case the verse must be translated, "*Who will bring me into the fortified city: [nay] who was it that brought me to Edom?*" Hemist. *b* thus refers originally to the *past* triumph over the Edomites (cf. 2 Sam. viii. 14), which might be regarded as an earnest of further Heaven-sent successes: cf. lx. 9, note.

11. In lx. the pronoun אַתָּה, "Thou," is expressed, the meaning being, "Was it not Thou, O God, [Thou] who hadst cast us off and wouldest not go forth," etc. (see lx. 10, note), the verse taking up the interrogation, "Who was it that led me to Edom?" Here, notwithstanding the omission of the אַתָּה, the verse must probably have the same signif., for the rendg. "Hast not Thou, O God, cast us off, so that Thou goest not forth, O God [or, and dost not Thou refuse to go forth, O God], with our hosts," appears unsuitable to the tenor of this compilation. Ps. lx. is of itself doxological in character, and becomes still more so here, in combination with lvii. Rend. therefore, "*Was it not God—Thou who hadst cast us off?*" etc.

12. "From trouble," H. *mit-Isdr*, which might also mean (cf. lx. 11, cvii. 2, notes) "from the enemy." Hence P. B. V. here (not in lx.) rends. "against the enemy." The A. V. rendg. is, however, apparently preferable: so LXX., ἐκ ἐλπίσεως.

INTRODUCTION TO PSALM CIX.

THE REWARD OF THOSE WHO OPPRESS JEHOVAH'S ANOINTED.

TITLE. "To the Precentor, to David, a Psalm."

THIS Psalm is entitled "to David," and there are no substantial grounds for assigning it to any other author. The position of the writer, who during a season of great adversity is slandered and persecuted by those whom he had in former times befriended, but who nevertheless retains his firm confidence in Jehovah, recalls more than one occasion in the life of David. The bitter imprecations (vv. 6—20) which in his poignant sorrow he vents upon his foes, are such as we find in the Davidic Psalms xxxv. and lxix. Here however they are directed against one person only. Doeg the Edomite, Cush the Benjaminite, Shimei and Ahithophel have respectively been regarded by commentators as the object of these imprecations. Who the person really is it is impossible to determine. Though of the same nature as those in other Davidic Psalms, these imprecations so surpass in degree all others in the Psalter and indeed in the whole Bible, that some commentators have endeavoured to evade the really necessary view that these were directed by David against his private foes. Thus Chrysostom, from the fact that S. Peter finds a fulfilment of v. 8 of this Psalm in the fate of Judas Iscariot (Acts i. 20), concludes that they are immediately representative of the punishment which shall await the enemies of Christ and His Church. They are "a prophecy in the form of a curse" (*προφητεία ἐν εὐθείᾳ ἀράς*).

A more plausible theory (that of Kennicott, Mendelssohn and C. Taylor) puts these terrible curses in the mouth, not of David, but of the enemy himself, whose bitterness David is supposed to illustrate by a lengthy quotation (vv. 6—20). In favour of this view it is urged that (1) it is no uncommon custom in Hebrew poetry to cite the words of a speaker without any introductory formulæ: cf. e.g. Ps. xxii. 7, seqq. (2) The maledictions of the adversary are particularly referred to in other parts of the Psalm, cf. v. 28, "Let them curse, but bless Thou" and v. 20, "them that speak evil against my soul." False accusations on the part of the enemy appear to be particularly deprecated in the latter part of this Psalm; where the writer urges that his sufferings proceed from Jehovah, and not from his own transgressions.

But the following arguments appear to be utterly subversive of this theory: (1) S. Peter quotes v. 8, as illustrative of the fate of Judas: how could he do so if the verse proceeded not from the inspired David but from his malignant foes? As Perowne observes, "it is difficult to understand how the imprecations of the *Psalmist's enemies* could be cited" with reference to such a case. "Would not this almost imply that the Psalmist himself was a kind of Old Testament Judas?" (2) This view necessitates a strained and unnatural

interpretation of v. 20, see note. (3) Such passages as xxxv. 4—8, lviii. 10, 11, lxix. 22—28, cxxxix. 19, cxlix. 5—9, evince the same keen feeling of vindictiveness on the part of sacred writers, that we find in this Psalm, and most of these passages are of Davidic authorship: there is therefore no reason to attempt to evade the natural view of the present passage: rather should we look upon such an exhibition of fiery zeal as peculiarly characteristic of the author to whom the Psalm is ascribed by Title.

With regard indeed to the whole theological bearing of such passages as these there seems to have been not a little unnecessary discussion. Regarded from a Christian point of view the enmity of the Psalmist does indeed appear extravagant and sinful. But if it be read with due consideration of the real religious and moral status of the Jew, we shall find no occasion to evade the natural meaning of this Psalm of imprecation. The Mosaic revelation lays much less stress upon the duty of forgiveness than the Gospel does, and moreover the hostile attitude which the Jewish nation had perforce to assume towards the entire Gentile world was not likely to engender a submissive or forbearing spirit in the victims of either public or private oppression. Surely then the Rabbinic maxim of later days *Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου* must be regarded as illustrating to some extent the Jewish creed of even the Davidic period. But it would be unfair to ascribe the imprecations of this Psalm altogether to feelings of mere resentment. Pious indignation at the triumph of evil must here be recognized as one, if not a chief, incentive. "These are the accents of the martyr not smarting only with a sense of personal suffering, but feeling most acutely and hating nobly the triumph of wickedness." To which remark Perowne well adds, in proof that the Christian Church itself was slow in learning the duty of forgiveness, "Let any one read the closing passage of Tertullian's treatise *De Spectaculis*, in which he does not hesitate to speak of the joy and exultation with which at the day of judgment he shall look upon the agonies of the damned, ... let him remember how long it was held a sacred duty by Christian Fathers and Bishops to persecute, and then let him pause before he passes a too sweeping judgment on 'the fierce vindictiveness' of the Jew."

HOLD not thy peace, O God of my praise; 2 For the mouth of the wicked and	the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.
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1—5. Complaint of the cruelty and ingratitude of his oppressors.

1. i.e. Thou, O God, hast ever by Thy merciful protection of me, given me cause to praise Thee; fail me not in this my extremity: "Hold not thy peace," H. *al tech'rash*, a favourite expression of the Psalmist David, cf. xxviii. 1, xxxv. 22. "O God of my praise," cf.

3 They compassed me about also with words of hatred; and fought against me without a cause.

4 For my love they are my adversaries: but I give myself unto prayer.

5 And they have rewarded me evil for good, and hatred for my love.

6 Set thou a wicked man over him: and let Satan stand at his right hand.

7 When he shall be judged, let him

Deut. x. 21, Jer. xvii. 14. LXX, as if reading *e'ldhay*, rends *ὁ Θεὸς τὴν αἰνεσίαν μου μὴ παρασιωπήσης*.

2. *a.* Lit. "For a mouth of a wicked man (*שׁוֹן*), for which some would read *שׁוֹן* "wickedness"), and a mouth of deceitfulness have they opened upon me."

b. "Against me : " H. *illi*, lit. "with me," cf. Prov. xxiii. 11, and see Fuerst, *Lex.* p. 169.

"With a lying tongue," the subst. used to denote the manner, see lxxiii. 24, note.

4. *a.* "For my love," i.e. in return for my love towards them. The pron. suff. of *ah'vathi*, "my love," might grammatically be either subjective or objective; from v. 5 it appears that it should be taken subjectively, as by LXX in that verse, *ἀντὶ τῆς ἀγαπῆσώς μου*: here, however, LXX has *ἀντὶ τοῦ ἀγαπᾶν με*. "They are my adversaries;" this is the correct rendg. of the H. *yis'nooni*; LXX, incorrectly, *ἐνδιέβαλλον με*. See note on v. 6.

b. Lit. "But I am prayer;" cf. cxx. 7, "I am peace," Gen. iii. 6, "it was a desire to the eyes," and Koran, ii. 96, "We are nought but temptation."

6—20. The Psalmist, selecting a prominent member of this band of adversaries, pours forth upon him the following imprecations :

6. *a.* Means probably,—Make him, like me, his victim, subject to the dominion of a malignant foe, and to the continual onset of opponents.

b. "Satan," H. *Sātān*, here used not as a proper name, but in its primary signf., "an adversary," cf. Numb. xxii. 22. When Zechariah, with this verse in mind, personifies the adversary (iii. 1), he places the def. art. before the word *sātān*, cf. Job i. ii. *passim*. In 1 Chron. xxi. 1, we find *sātān* (anarthrous) used of the Evil One, but certainly never so early as in David's time. The root is the same as that of the verb used in vv. 4 *a*, 20 *a*, 29 *a*, and elsewhere only in the Davidic Pss. xxxviii. 21, lxxi. 13, and the passage in Zech. iii., which is borrowed from this Ps. It denotes firm, and often *bitter*, opposition, but does not appear to include the notices of the Gk. *κατήγορος* and *διάβολος* as Perowne supposes; the subst. *sitndh*, Ezra iv. 6, is well rendd. by Symm. *ἐναντίως*.

7. i.e. let him fail of mercy, both (*a*) at the human and (*b*) at the heavenly tribunal.

be condemned: and let his prayer become sin.

8 Let his days be few; and let another take his office.

9 Let his children be fatherless, and his wife a widow.

10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

11 Let the extortioner catch all that he hath: and let the strangers spoil

his labour.

12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.

13 Let his posterity be cut off; and in the generation following let their name be blotted out.

14 Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.

a. "Let him be condemned," lit. as in the margin, "Let him go out guilty" or "wicked."

b. "And let his prayer become sin," so LXX, cf. Prov. xxviii. 9. It is possible, however, to rend. "Let his prayer become a failure" (i.e. let it not be answered), according to the fundamental meaning of the root *châta*, cf. Judg. xx. 16.

8. a. "Few:" the H. *m'attim*, plur. of *m'at*, recurs in Eccles. v. 1 only.

b. "His office:" the H. *p'kuddâthô* may mean the ruling position which he occupies, his overseership (τῇ ἐπισκοπῇ αὐτοῦ of LXX and Acts i. 20), or "his store of property," as in Is. xv. 7. Probably from the occurrence of the cognate *haphkêd*, "set over," in v. 6 (with indirect reference, we think, to the official position of the persecutor), the former signf. is to be preferred.

10. a. "Beg," H. *shiêloo*, cf. 2 Sam. xx. 18: probably a somewhat stronger expression than the Kal form *shââloo*, "they asked."

b. "Their bread," though not expressed in the Hebr., is rightly supplied by the A. V. cf. xxxvii. 25: "Let them seek," *dorshoo* (printed, in correct texts, with Chateph Kawmets, or with Kawmets without metheg) = *dôr'shoo*, a Poel which in meaning bears the same relation to Kal *dâr'shoo* (with metheg) as would *shiêloo* to *shââloo*. "Out of their desolate places," rend. "from out of [or possibly far from, as in Job xxviii. 4] *their [now] desolate places.*" LXX rends. ἐκ τῶν οἰκισθῶν αὐτῶν, prob. reading וְגִדְּרוּ מֵחֲצֵרוֹתיהם *v'gôr'shoo mēchats-rôthēyhem*. Hitzig, by an utterly irrequisite alteration of the text, makes this hemist. mean, "And may they prepare their beggar baskets" (!).

13. "Be cut off," H. *Phacrith*, *exscindenda*.

14, 15. The curse extends backward with twofold intent, for the sins of his forefathers, if not forgiven them, will, according to Ex. xx. 5, be visited on him.

15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.

16 Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

17 As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

18 As he clothed himself with curs-

ing like as with his garment, so let it come into his bowels like water, and like oil into his bones.

19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

20 Let this be the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

21 But do thou for me, O GOD the

15. "Let them," viz. these sins of his forefathers.

16. "That he might even slay," H. *ʿmôthêth*, well rendd. by LXX τοῦ θανατώσαι. "The broken in heart," or "the feeble-hearted one," H. *niçêh lêbâb*; the verb כָּחַל *câhâh*, cogn. with כָּהַל *câhâh* languit, is found in Niph. again in Dan. xi. 30, and in Hiph. in Ezek. xiii. 22. This and the similar expressions preceding refer of course to David himself.

17, 18. Rend. (17) "*Because he loved cursing, therefore it comes upon him: and because he delighted not in blessing, therefore is it far from him.*" (18) "*Because he put on cursing as a garment, therefore is it come as the water into his inward parts, and as the oil into his bones.*" This is the only rendg. which meets the requirements of the vowel points. That the verbs which express these misfortunes are brought into present time is alleged in proof that the enemy is the author, David in his present affliction the object of these maledictions (see Introd.). But this view, objectionable on other grounds, is by no means necessitated by this use of the present tenses, which may be due simply to the writer's firm conviction that these maledictions shall come into effect.

The three figures in v. 18 are climactic: "he has clothed himself in cursing, he has drunk it in like water (Job xv. 16, xxxiv. 7), it has penetrated even to the marrow of his bones, like the oily preparations which are rubbed in and penetrate to the bones." Del. In the next verse (19) David prays that the curse which in his confidence he sees thus terribly working may cleave to its victim constantly.

20. According to the other view of these maledictions this verse is rendd. "Such reward would my opponents and those that speak evil against me obtain [for me] from Jehovah." Cf. Taylor (*Gospel in the Law*, p. 249), who illustrates the connection of *ʾpullath* by Rom. vi. 23 (where the wages of sin = the wages which sin gives), Ps. cxxvii. 3; Rev. xxii. 12. Or with less strain on the expressions employed we might rend. "Let all this be the reward [not of me but] of my oppo-

Lord, for thy name's sake: because thy mercy *is* good, deliver thou me.

22 For I *am* poor and needy, and my heart is wounded within me.

23 I am gone like the shadow when it declineth: I am tossed up and down as the locust.

24 My knees are weak through fasting; and my flesh faileth of fatness.

25 I became also a reproach unto them: *when* they looked upon me they shook their heads.

26 Help me, O LORD my God: O save me according to thy mercy:

27 That they may know that this *is* thy hand; *that* thou, LORD, hast done it.

28 Let them curse, but bless thou:

nents, and of those, &c." But the verse coheres far better with the preceding vv. 6—19, if these be taken as expressing David's own imprecations. *P'ullāh* here means "reward," for like *y'glāh* v. 11, it comprehends not only the idea of *doing*, but also the idea of the reward or wages which are the *result* of doing; cf. Is. xl. 10, lxii. 11. "Against my soul," i.e. against me: cf. ciii. 1.

21—25. Prayer for personal deliverance, his need of which has been so touchingly described.

21. Contrasts the Psalmist's hope of divine mercy with his previous conviction that Jehovah's punishments await the adversaries.

22. "Is wounded," H. *chālāl*: the Kal form nowhere else occurs. It appears to include with this intrans. signf. the transitive, *he pierced*, whence the adj. *chālāl*, "wounded," and the subst. *chālil*, "a pipe."

23. *a*. The same metaphor as in cii. 11, where see note. "I am gone," H. "*neh'lācti*," used here only in Niph. and including a pass. signf. "I am made to go."

b. "I am tossed up and down," H. *ninartī*, lit. "I am shaken out," scil. of my position: cf. Job xxxviii. 13. "As the locust" or "grasshopper," which being proverbial for its weakness, and inability to defend itself (cf. Job xxxix. 20), could easily be shaken off if it should settle upon the person.

24. *a*. "Through fasting," i.e. through fastings accompanied by continual *supplication*.

b. "Faileth of fatness," or rather, "is wasted so as to contain no more fatness:" this is a common, proleptic use of *min*, cf. 1 Sam. xv. 23 *mim-melec*, "from being any longer king."

25. Cf. lxix. 10—12, and xxii. 7.

26—end. The change from lamentation to confident hope of deliverance recalls the endings of Pss. xxii., lxix.

27. "Done it," i.e. brought the writer into that unhappy position (v. 16) of which his enemies take advantage. Kimchi however finds reference in both hemistichs to the deliverance for which the Psalmist prays in v. 26.

when they arise, let them be ashamed; but let thy servant rejoice.

29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

30 I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.

31 For he shall stand at the right hand of the poor, to save *him* from those that condemn his soul.

28. "Curse," cf. vv. 2, 3, 17: the provocation which induces the prayer of vv. 6—20 lies in the malignant calumnies and execrations of the adversaries, who apparently pretend that the Psalmist's misfortunes are the punishment of past sins.

30. *δ*. Cf. xxii. 25.

31. "Condemn," lit. "judge." Cf. the common use of *κρίνω* in signf. of *κατακρίνω* in N.T., notably in S. John's Gospel. There is an unmistakeable contrast between v. 6 and the closing thought of the Psalm. At the right hand of the persecutor is set a merciless opponent; at the right hand of the persecuted a gracious deliverer. We cannot however extend the antithesis so as to find with Del. a spiritual opponent, "*Satan*," set in contrast in v. 6 to Jehovah here: (see v. 6, note).

INTRODUCTION TO PSALM CX.

MESSIAH'S WARFARE AND EXALTATION.

TITLE. "To David, a Psalm."

MESSIANIC prophecy falls naturally into two main divisions. In one, the more common order, a secular event is treated of as a type of some portion of the Messianic scheme, in such a way that the present is merged in the future, the temporal in the spiritual, yet so gradually, that the transition is unnoticed till we are startled by finding terms which belong to a higher polity than that of ancient Israel. Of this order of prediction we have treated in Psalm ii. Introd. To it belong most of the predictions in the prophetic books, and if we except the one before us, all the Messianic Psalms.

On the other hand, it is incontestable that in many prophetic passages there is no such double meaning. Nothing short of direct Messianic prediction is to be found e.g., in such passages as Is. liii., Dan. ix. 25, 26, Zech. ix. 9. That Psalm cx. must be included (though we believe the only Psalm of this character) among the direct Messianic prophecies is proved (1) by the teaching of our Lord Himself and of His Apostles; (2) by the admissions of the early

Jews; (3) by the requirements of the Psalm itself, which admits of no reasonable interpretation other than the Messianic.

(1) "While the Pharisees were gathered together, Jesus asked them, saying, 'What think ye of Christ, whose son is He?' They say unto Him, 'David's.' He saith unto them, 'How then does David in the spirit¹ call Him Lord, saying—The LORD said unto my Lord, Sit Thou on My right hand until I make Thine enemies Thy footstool? If David then call Him Lord, how is He his son?' And no man was able to answer Him a word, neither durst any one from that day forth question Him further" (Matt. xxii. 41—46. Cf. also Mark xii. 35—37; Luke xx. 41—44). This account attaches our Lord's sanction to the belief that this Psalm was written by (not concerning) David, that David wrote it with regard to a greater than himself, and that this greater one was, as might naturally be expected, the Messiah. The Messianic reference is further supported by 1 Cor. xv. 25, Heb. i. 13, v. 6, vii. 17, 21, x. 13, and both the Messianic reference and the Davidic authorship by Acts ii. 34—36.

(2) It is obvious from the account of the Evangelists that these points were admitted by the opponents of Jesus. Had not this been the case, so far from being silenced, they would have replied, that it was an author other than David who applied this title "Lord," to the Messiah, or that he to whom the title was applied was other than the Messiah. Again, S. Peter in his speech of Acts ii. apparently takes for granted the Messianic purport of Ps. cx. (cf. the inference in Acts ii. 36 *ὅτι Κύριον καὶ Χριστὸν αὐτὸν ὁ Θεὸς ἐποίησε*). It is not strange then that in many of the older exegetical works² of the Jews, embodying traditions of yet greater antiquity, we find the Messianic interpretation adopted. In the Midrash Tillim on Ps. xviii. 36 we find the following passage: "R. Yoden said in the name of R. Chama, In the time to come, the Holy One, Blessed be He, causes the king Messiah to sit at His right hand, according as it is said, 'The utterance of Jehovah to my Lord, Sit Thou on my right hand,' and Abraham on His left. And the face of Abraham grows pale, and he says, 'The son of my son sits on the right hand, but I on the left;' and the Holy One, Blessed be He, appeases him and says, 'The son of thy son is at My right hand, but I am at thy right hand;' and this is implied by [בִּיכּוֹל], Jehovah upon thy right hand."

In Bereshith Rabba on Gen. xxxviii. 18 (sect. 85, fol. 83) the sceptre which Jehovah sends forth out of Zion is explained to be the King Messiah of whom Isaiah (xi. 1) says "There shall go forth a rod out of the stem of Jesse."

¹ i.e. "by inspiration." The term *בְּרוּחַ הַקֹּדֶשׁ*, was generally used to distinguish the inspiration of the writers of the Hagiographa from that of the strictly prophetic writers, so that *ἐν πνεύματι* does not necessarily mean—inspired with the gift of prophecy, though the possession of this gift by David is here demonstrated by the context.

² On our quotations from these Jewish works, as compared with those given by Martini and Schoetgen, see Appendix.

In B'midbar Rabba sect. 18 fin. we read: "The rod of Aaron is preserved that it may be in the hand of King Messiah, which is the meaning of 'The rod of thy strength.'"

Yalkut in sect. 621 (on Psalm ii.) says that Messiah rules with this sceptre, and in sect. 829 has a note virtually to the same effect as that in B'midbar, sect. 18.

Saadia, according to Martini, comments on Dan. vii. 13, "This is the Messiah our Righteousness, as it is written in the 110th Psalm, 'Jehovah said unto my Lord, &c.'" We have not had an opportunity of verifying this reference.

Thus, the odium theologicum notwithstanding, many Jewish expositors since the time of Christ adopt the Messianic interpretation. This would lead us to infer that it was far more generally adopted before the time of Christ.

(3) Regarding the question, unbiassed by evidences from the New Testament or from Jewish tradition, we come to the same conclusion. Who but the Messiah could be the subject of the Psalm?

"It would be right," says Aben Ezra, "to expound this Psalm with regard to Abraham, because of Melchizedek, only we should find a difficulty in 'Zion,' which was a city of David: and we might set this right by a process somewhat far-fetched, but that which is right in my eyes is that one of the singers composed this Psalm with regard to David, like the Psalm 'Jehovah answer thee in the day of affliction' [Ps. xx.] :...and he composed this Psalm at the time when David's men swore, saying, 'Thou shalt not go out with us into the battle.'" For this reference, see 2 Sam. xxi. 15—17, where David, after escaping death by the hand of a Philistine giant, is thus admonished by his followers. Mendelssohn, agreeing with Ab. Ezra in making David the subject of the Psalm, finds the occasion in the capture of the city Rabbah, which was virtually effected by Joab while David "tarried still at Jerusalem" (cf. 2 Sam. xi. 1, xii. 26—31). This view claims support from v. 6 of the Psalm; מַחֲצֵל רֹאשׁ עַל אֶרֶץ רַבָּה, *máchats rôsh al erets rabbâh* being interpreted, "he has wounded the head over the land of Rabbah."

According to these two theories, David is addressed by Jehovah and assured of victory over his enemies. There is no occasion for him to fight in person, for Jehovah shall make his enemies his footstool. He may rest confidently while Jehovah achieves victory, and thus confirms the sovereignty newly established at Zion. His people, if required, will flock out in his behalf like a liberal rain or a copious dew, and after Israel has fought, David shall come forth and take tithes of the spoil, "just as Melchizedek took from Abraham" (Ab. Ezra on v. 4). Jehovah, for his sake, lays prostrate even kings, and finally (v. 7) all the enemies have been so terrified before him, that on his march "he has drunk of their streams, and it was not in their power to stop him, therefore he has lifted up his head."—Ab. Ezra.

But can any unprejudiced mind interpret the words, "Thou art a Priest for

ever, after the order of Melchizedek," as meaning merely, "Thou shalt take tithes of the spoil as did Melchizedek"? No less preposterous is it to endeavour to evade the natural signif. of the term *côhên* "priest" so as to give it either the meaning "worshipper" or "prince." Even if we allow, that in some few places, as, e.g., in 2 Sam. viii. 17, the common signif. of *côhên* is not to be pressed, here surely the introduction of the tithe-taking priest Melchizedek in the context must necessitate the ordinary rendering. And how was David a priest, and a priest for ever?

The same objection applies to the theory that Hezekiah is the subject of the Psalm. This theory, which is one of those mentioned by Rashi, appears to have been first devised by some of the Rabbins of the second century, as a means of escape from the application given by the early Christians. Justin Martyr (*Dial.* § 33, 83), and Tertullian speak of it as a common Jewish interpretation, and endeavour to meet it. Hezekiah is, according to this view, commanded to sit at the right hand of the Temple while God destroys the Assyrian invaders: "Dicunt denique hunc Psalmum in Ezechiam cecinisse, quia is, aiunt, sedit ad dexteram templi, et hostes ejus averterit Deus et absumpserit,—propterea igitur et cetera, 'ante luciferum ex utero generari te,' in Ezechiam convenire et in Ezechiae nativitatem" (*Adv. Marc.* v. 9).

But the more common course of the Rabbins, since the time of Christ, seems to have been to interpret the Psalm of Abraham. Rashi commences his commentary with the words, "Our Rabbins have given it a refined interpretation with regard to Abraham our father, and I [now] expound it according to their words." His exposition is fanciful as usual, but not without a substratum of common sense. The somewhat singular expression, "has wounded *kings*," in v. 5, is explained by a reference to the four kings whom Abraham overcame, on the occasion when Melchizedek met him and blessed him. In "He shall judge among the dead bodies" (v. 6) he finds allusion, first to the carcasses of the animals which Abraham divided (Gen. xv.), then to the drowned bodies of the Egyptian host (Ex. xiv.).

This line of interpretation is even more objectionable than the other two. Abraham could not be called with any propriety a *côhên l'ôlâm* or everlasting Priest, and the supposition that the Psalmist speaks in v. 4 not to Abraham but to Melchizedek—"Thou art a priest for ever, [I swear it] according to my word, O Melchizedek"—merely saves the theory at the expense of the plain drift of the verse, which must be addressed to the same person as vv. 3, 5. Abraham, again, had nothing to do with Zion.

Having recourse to that line of interpretation which has the sanction of our Lord and His Apostles, we find that the requirements of the Psalm are fully met.

The inspired writer hears Jehovah addressing the Messiah; He bestows on Him the highest place in His kingdom, assuring Him of the final subjugation

of all His enemies (v. 1). There appears a vision of this future reign, and its relations to the kingdoms of the earth. The Messiah comes forth from Zion, dominion is given Him by Jehovah (v. 2): He is surrounded by a multitude of willing adherents clad, not in armour, but in the sacred vestments of the sanctuary; he comes forth like the sun at dawn, and truly a dew attends His rising (v. 3): like Melchizedek He combines Priesthood with Kingship, a Priesthood which, as Jehovah Himself has sworn, shall have eternal duration (v. 4). When He wars against the powers of evil, Jehovah shall stand at His right hand and Himself smite down the hostile kings (v. 5). A brief glimpse of the Messiah's warfare presents itself to the seer: He beholds the Gentiles subjected to His jurisdiction, Death itself, hitherto omnipotent, smitten down before Him (v. 6); He sees the exaltation of the Messiah, but He sees also the previous humiliation and degradation which are the cause of His being exalted (v. 7).

We have said that this Psalm must be regarded as *directly* prophetical. We cannot believe that it has any reference other than the Messianic. Were the author a man of little note we might conceive that the Psalm could apply *in part* (cf. xlv. Introd.) to secular events, that the victor who is treated of is primarily not the Messiah, but some Hebrew monarch or warrior, who is regarded as the type of the Messiah. But of what personage of this kind could David treat? If David is the author of the Psalm, the warrior whom he sees thus befriended by Jehovah and subduing nations, will be none other than the Messiah himself. That David is the author of the Psalm is, as we have said, affirmed not only by the Title but also by our Lord, and admitted by the earlier Jewish expositors. And there is nothing in the Psalm itself that at all conflicts with such a view. For the occasion, the time of the removal of the Ark to Zion, when David (not in person as a Priest but mediately as did Solomon and "the congregation" in 1 Kings viii.) offered burnt-offerings and peace-offerings, and when Zion became the centre of all spiritual blessings, naturally suggests itself. "The solemnities of such a time may have revived the august traditions of the site, and 'thus have helped David to understand how the true Ruler, Priest as well as King, should be Priest not after the ancient and venerable order of Aaron, but after the order still more ancient and venerable, of Melchizedek'." Offering thus not in person but mediately, David might have been the more forcibly reminded of the glorious prerogatives of that Descendant who should be Priest as well as King. "In contrast with his own disabilities rather than by way of comparison, he may have described," in this Psalm cx., "the transcendent dignity of one to come." (C. Taylor, *Gospel in the Law*, pp. 20, 21.)

THE LORD said unto my Lord,
Sit thou at my right hand, until
I make thine enemies thy footstool.

2 The LORD shall send the rod of
thy strength out of Zion: rule thou in
the midst of thine enemies.

1. *a.* Lit. "The utterance of Jehovah to my Lord:" **DMJ**, here as frequently, represents the Divine efflatum; its purport is expressed in hemist. *b*.

b. "Sit Thou on My right hand;" i.e. in the place of highest honour. The fact that among the Greeks such a position was regarded as entailing the greatest dignity, nay, even "participation in the royal dignity and power," is well illustrated by Perowne. We have also clear proof that this was regarded among the Oriental nations as the position of highest honour. Thus it was the custom of the old Arabian kings to have their viceroy (*ridph*) placed at their right hand (cf. Eichhorn, *Monum. Antiquiss. hist. Arabum*. p. 220); and in Hebrew history we find this position conferred upon Bathsheba, as a high distinction, by Solomon (1 Kings ii. 19), and upon Jonathan by the king of Syria (1 Macc. x. 63). Its assignment to the Messiah reminds us of the description in the Wisdom of Solomon of the personal *Σοφία* (identified by Philo with the *Λόγος*) as *τὴν τῶν σῶν θρόνων πάρεδρον* (Wisd. ix. 4).

The point of view corresponds with the time of Christ's Ascension, when, His own labours accomplished, He takes his seat on the right hand of the Father, "from henceforth expecting till His enemies be made His footstool" (Hebr. x. 13), that is till the Father makes *all* the powers of the world subject to the kingdom of the Son. Thus the conclusion of the earthly course of the Messiah is introduced first, then the phenomena of this course are treated of, till at v. 7 the poet naturally reaches the point from which he started.

2. *a.* "The rod of Thy strength," or "Thy strong rod," H. **מטה עזך**. The powerful sceptre which is the emblem of the king's power is regarded as a strong healthy shoot or branch growing out of Zion. C. Taylor (*Gospel in the Law*, p. 17) well cfs. Ezek. xix. 10 sqq. "Thy mother is like a vine planted by the waters...and she had *strong rods* [מטות עץ] for the sceptres of them that bear rule;" observing, "An attempt should be made to preserve the double reference. Perhaps some such rendering as the subjoined might express it, 'The LORD make the sceptre of thy might to branch forth from Zion.'" For the more direct Messianic use of this metaphor of the branch or shoot, cf. Is. xi. 1. In *b*. we have the address of Jehovah when thus enthroning the Messiah.

3. Rend. "Thy people offer themselves willingly in the day of

3 Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

Thy might, [clad] in holy vestments: [O Thou who art] from the womb of the dawn, to Thee [truly] is a dew, attending Thy birth."

b. The day of the Messiah's might, that is, the day when He comes forth from Zion, appointed an everlasting Priest and King, is regarded as the day of His birth, just as it is in Hebr. v. 5. This birth is as the dawning of light upon the world (cf. the same conception in Mal. iv. 2, Luke i. 78). The Messiah comes like a rising sun from the womb of the dawn; the dew which attends His rising is the company of His retainers. We fear we stand almost alone in adopting this interpretation of one of the most obscure passages in the Psalter. The commoner explanation of hemist. *b.* is, "From the womb of the dawn comes to Thee the dew of Thy young men," i.e. Thy faithful warriors flock around Thee early and copious as the morning dew (v. infra). *Obj.* The H. ילדות *yal'dooth*=the time of youth or of childhood (cf. Eccles. xi. 9, 10), (and hence may well designate the time of earliest infancy); but it is pure assumption, that, like the Eng. "youth" and Lat. *juventus*, it can mean "a body of young men."

The verse is addressed to the Messiah by the Psalmist in person. We proceed to comment on its several clauses.

Offer themselves willingly, lit. "are willingnesses," H. נרבות *n'dabbôth*. This subst. *n'dabbâh* may mean either "willingness" or "a free-will offering." It is therefore open to us to render "populus tuus erit promptitudines" (Rosenm.), or "thy people are as free-will offerings." Aben Ezra suggests that the former interpretation should be combined with the metaphor of a copious shower of rain—"נרבות is a short way for [expressing] נשם נרבות"—i.e. a liberal or freely-given rain: cf. lxviii. 9—"and the meaning is, that if thou hast necessity to make war, thy people will come unto thee on that day as a liberal rain." This idea has been further developed by Mendelssohn, with regard to the succeeding metaphor of the *dew*,—"How beautiful is the figure which likens the act of men who flee to the battle to drops of rain, and the act of young men who are anxious to try their strength in battle to drops of dew, which are smaller and more delicate than rain." *Obj.* It is perfectly arbitrary to supply נשם "rain," rather than any other substantive before נרבות. Of the two allowable renderings, "promptitudines" and "free-will offerings," we prefer the former, as more simple, and especially as harmonizing with Judg. v. 2, 9, where Deborah recounts in song how both the people and the governors offered themselves willingly (התנרבו) on the day of battle.

4 The LORD hath sworn, and will not repent, Thou *art* a priest for ever | after the order of Melchizedek.
5 The Lord at thy right hand shall

In the day of Thy might, i.e. in the day when Thou art thus made mighty by the Divine appointment. בְּיוֹם חֵילֶךָ might also mean "in the day of Thy army," but would hardly denote "in the day Thou musterest Thy host to the battle." Del., Perowne.

[Clad] *in holy vestments* (H. בְּהַרְרֵי קֹדֶשׁ), i.e. as worshippers of the Messiah; see xxix. 2, note, and the Theophanic Ps. xcvi., where the Gentiles are told to greet the manifestation of Jehovah—"in holy vestments." In one recension of Symmachus we find for קֹדֶשׁ בְּהַרְרֵי קֹדֶשׁ, ἐν ὁσέων ἁγίων (H. בְּהַרְרֵי קֹדֶשׁ), and Jerome gives *in montibus sanctis*. This reading introduces the peaks of Mount Zion as the great centre of this assemblage of worshippers—"Thy people offer themselves willingly on the holy mountains;" or, if we adopt the common interpretation of לְרוֹתֶךָ, "Thy young men are to Thee as a dew upon the holy mountains." In the one case the clause is taken with hemist. *a*, in the other with hemist. *b*. Such a reference is appropriate enough. There is, however, no reason to doubt the correctness of the present text. As Del. observes, "it was more important to give prominence to the holiness of the equipment than to that of the place of meeting."

To Thee is a dew. In many particulars, such as its brightness, its copiousness, its early appearance, the dew may be said to resemble this assemblage of retainers. Commentators specially cite the metaphor of 2 Sam. xvii. 11, 12, "I counsel that all Israel be gathered to thee.....as the sand that is by the sea for multitude..... and we will light upon him as the dew falleth on the ground." Here, however, we believe the figure owes its introduction mainly to the preceding designation of the Messiah as the one who comes "from the womb of the dawn." He comes like the rising Sun; they attend His coming as the dew does sunrise.

Attending Thy birth. *yal'duthecd* may be explained as an accus. of indirect relation (like *hac-cissē* in Gen. xli. 40 or *mispār* in 2 Sam. xxi. 20), or as an accus. of time, i. q. "at the time of Thy birth," for which constr. cf. xci. 6, Gen. xiv. 4, 2 Sam. xxi. 9, and consult Gesen. *Gram.* § 116.

The LXX. reads this verse Μετὰ σοῦ ἡ ἀρχὴ ἐν ἡμέρᾳ τῆς δυνάμεώς σου ἐν ταῖς λαμπρότησι τῶν ἁγίων σου· ἐκ γαστροῦ πρὸ ἑωσφόρου ἐγέννησά σε, and similarly Vulg., as if reading עֲמִידָא for עֲמִידָא (cf. ii. 7) for לְרִתְךָ, מְשַׁחַר for the peculiar form מְשַׁחַר, and (perhaps) קֹדֶשִׁךָ for קֹדֶשׁ; the words לְךָ טַל are disregarded by both versions, as too by Theod.

strike through kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill *the places* with the dead

4. "After the order of." The H. על דברתי, *al diḇrāthi* has been taken to mean, (1) "because of:" cf. for this signf. Eccl. vii. 14, viii. 2: thus Targ. rends. "because of righteousness, for that thou art a righteous king," and similarly Kimchi, "Melchizedek" being regarded as an appellative. Hupf. rends. "On account of Melchizedek;" scil. who is the type of Thee: the type being regarded as the ground or cause of the antitype. (2) "According to my word:" the י being regarded as the affix of 1st pers. sing., and דברה being taken in the common signf. of דָּבַר. Thus Herder and Geiger, "Thou art a Priest for ever—I swear it by my word—a second Melchizedek." (3) As above. So LXX. and Ep. Hebr. vii. 17 (κατὰ τὴν τάξιν), Vulg. ("secundum ordinem"), Syr., Ab. Ezra, and most commentators. דברה which only occurs four times in the O.T. nowhere else bears this meaning, but the closely-related subst. דָּבָר may mean "manner," "fashion" (cf. Gesen.), and this signf. accords well with the etymology of the two substantives, and is most appropriate in the present passage.

Grammatically *diḇrāthi* is to be regarded as an old constructive form (such as *Malci* in the name *Malcisedek*, cf. cxiii. 5 note), and the signf. will be that in the Messiah priesthood is to be united with kingship as it was in Melchizedek, and that for ever.

5. This v. is obviously addressed (as vv. 2, 3) directly to the Messiah, not to Jehovah. The contrary view is taken by some critics, and *A'dōnāy*, "Lord," understood as the designation of the Messiah, because the Messiah is placed at the *right* hand of Jehovah in v. 1. But there a different period in the great work of the Messiah was before the writer. There *at the end* (see note) He is seated at the right hand of Jehovah, this being the position of greatest honour. But here, during the progress of His work, Jehovah is at the right hand of the Messiah, i. e. according to the Hebrew conception, He stands beside Him as His *helper*: cf. xvi. 8, civ. 31, cxxi. 5. "Shall strike through," lit. "has stricken through," or "has wounded:" a prophetic perfect. "Kings:" slightly emphatic, i. q. even kings: cf. lxviii. 12.

6. a "He shall judge [exercise punitive judgment, cf. Gen. xv. 14] among the nations;" thus much of the verse is clear, the remainder is extremely obscure, the next clause should probably be rendd. either "He fills [the land] with dead bodies [cf. LXX. πληρώσει πτώματα], or, if מלא be taken as an adj., "*Him who is full of dead bodies* [shall He

bodies; he shall wound the heads
over many countries.

7 He shall drink of the brook in the
way: therefore shall he lift up the head.

judge,]" scil. He shall judge that power of evil whose reign is coetaneous with that of death. This latter rendg. is more in harmony with hemist. *b*, and is we think preferable. It is also possible to rend. "[each nation shall be] full of dead bodies."

Hemist. *b* we prefer to rend. "*He has wounded the head of a large land,*" understanding the allusion to be to the spiritual triumph of the Messiah over the power of sin, the ἄρχων τοῦ κόσμου τούτου (John xii. 31, xvi. 8, cf. 2 Cor. iv. 4, Eph. ii. 2, vi. 12), or מְשִׁיחַ, to whom the whole Gentile world was subject until the Advent of Christ. As we remarked in the Introduction, this Psalm is intelligible only as a direct Messianic prophecy. Here therefore there is no reason why we should find allusion to any but the *spiritual* victory of the Messiah over the powers of evil. It is possible, however, that it is rather the subjugation of *gentile nations* to the dominion of Christ, which is treated of in this and the following verse. With this view the sing. מִשְׁכָּח *rôsh*, "head," must be treated as if a plur., so that the verse = "He hath crushed or wounded the heads over a large territory," or "He hath crushed over a wide extent of country, heads [of nations]." Thus the LXX. gives συνθλάσει κεφαλὰς κ.τ.λ. But we see no reason why the plural if intended should not have been expressed.

Mâchats rôsh might also express a literal wounding of the head, cf. the similar expression in lxviii. 21; but this signif. is not appropriate here, and מֵעַ "over" appears to be best taken with מִשְׁכָּח in signif. "head" or "chief," not with the verb; cf. *nagîd al* in 1 Chron. xxvi. 24.

7. "He shall drink of the brook in the way, &c." This verse is commonly taken as portraying the Messiah as an earthly victor, who, wearied with the battle and the pursuit, is content to refresh himself with a draught from the stream that lies in his path, and then "lifts up [his] head," i. e. continues the work of pursuit with renewed vigour. So Grotius; Calvin (cf. Judg. vii., where Gideon rejects the soldiers, who are too careful in quenching their thirst), Rosenm., Maurer, &c.

Another interpretation, deservedly rejected by most moderns, is mentioned by Calvin,—"tantam fore caesorum copiam ut eorum sanguis fluat torrentis instar, cujus potu satiatur victor Christus." In the M'tsoodath David, where Abraham is made the subject of the Psalm, the same interpretation appears,—"He has become full of the blood of

their slain ones, like one who drinks waters that come abundantly from a stream that overflows by the way."

We believe that the ordinary interpretation is in the main right, but that the force of the עַל־כֵּן "therefore" is more strictly preserved if the verse is regarded as expressing the connection between Christ's degradation and His *final* exaltation. He is content with a most lowly life, while engaged in His work of warfare with the powers of evil : *therefore he lifts up* [his] *head*, i. e. for this very reason he is afterwards exalted. The Apostle's argument in Phil. ii. 7--9, at once suggests itself.

APPENDIX TO PSALM CX.

THE reader is warned against accepting as genuine the citations from Jewish works in Schoetgen's "*Hora Hebraica*," and Raymund Martini's "*Pugio Fidei*." Both works are utterly untrustworthy. Raymund Martini (Ordinis Praedicatorum adversus Mauros et Judæos, fl. cir. 1250) is notorious for the questionable expedients which he adopted in endeavouring to refute the Jews from their own books. With that well-meaning dishonesty which too frequently marked the controversialists of his age, he alters the text of the Talmud, Midrashim, etc. to meet his occasion, and even devises whole passages where convenient. Martini was a sound Hebrew scholar, and as his forgeries are generally clever adaptations and combinations from other parts of Hebrew literature, it is only by reference to the actual texts of these Jewish works that his impostures are betrayed. His note on the 1st verse of the Targum of Ps. cx. is a fair sample of Martini's comments, "Targum" [pro במימריה !] "למימריה" אמר יי' Dixit Dominus Verbo suo.....Notandum autem valde est quod Targum dicit, *Dixit Dominus Verbo suo* ubi David dixit, *Dixit Dominus Domino meo*. [Pugio Fidei 554. Let the student compare both Targums.] We may instance also Martini's audacious alteration of the text of Siphra d'Rab, D'boore Y'hovah, xii. 20. Schoetgen's inaccuracy on the other hand seems to have been merely the result of a scant knowledge of the language. It is most unfortunate that modern commentators have so readily relied on these two authorities. In our Introd. we depend upon no passages but such as we have ourselves verified. The need of this precaution will be seen from the following synopsis of the citations given in Martini's "*Pugio Fidei*," and Schoetgen's "*Hora Hebraica*." We take them in the order in which they occur in Perowne's Commentary. The references in square brackets indicate the position of the passages in the Cremona and Lublin Editions of *Zohar*.

cx. 1. The passage translated from Midrash Tillim in our Introd. is cited in the P. F. from Bereshith Rabba. It does not occur there. We regret to see that Perowne makes the yet greater mistake of referring it to the Talmud (Sanhedrin f. 108. 2), thus making it some 800 years more ancient than it really is.

According to H. H. the Midrash Tillim on Ps. cx. 1 says "God spake thus to the Messiah." No such comment occurs. Schoetgen doubtless misunderstood the following, which is immediately preceded by an application of the verse to Abraham: "And so it says of the Messiah, 'And the throne shall be established in goodness, and one shall sit upon it': the Holy One, Blessed be He, says 'Sit Thou; and I will make war'." Nor is any Messianic explanation given by the Midrash Tillim on Ps. ii. 7, (H. H.): indeed it would be strange if it were, for the comment of the Midrash on בְּנֵי אָחֵזָה ii. 7 is expressly intended as *תשובה לַמִּינִים* "an answer to the heretics [*i.e.* Christians]," and does its best to refute the Messianic exegesis.

The following from Râyâ M'hemrâ in Zohar [fol. 112 col. 448 Numbers] may be cited among the Messianic interpretations of the Psalm: "Jacob put his hand cleverly and put the ox [*i.e.* the Messiah, the son of Joseph] on his right, and the lion [*i.e.* the Messiah, the son of Judah] on his left, and therefore said Jehovah to my Lord, 'Sit thou at my right hand¹, O righteous one, over against the Messiah, the son of Joseph,' and said unto him, 'Sit at my right hand, the arm of Abraham in the dispersion of Israel, until I place thine enemies as the footstool of thy feet.'" This (referred to fol. 35, col. 139), is cited in H. H. "The righteous (Jacob) spake to the Messiah the son of Joseph, 'Sit thou on my right hand,' etc." The passage of course deals with the Messianic expectation according to the Jewish mode of thought, but certainly understands our v. 1 as addressed to the *true* Messiah.

Zohar fol. 35, col. 139 [fol. 36, col. 141,] is inaccurately applied in the H. H. It runs thus: "The upper degree said to the lower, Sit on my right hand so as to unite together the West with the South, the left with the right, —in order to break [H. H. '*ut conjungas*:' query; is this a misprint for '*ut confringas*?'] the power of the nations the idolaters." How far this exegesis is truly Messianic depends on the meaning of the term "lower degree." Elsewhere it denotes the angel who spoke to the Israelites in the Mosaic period. Whether this angel was identified in Zohar with the Messiah is doubtful.

3, 4. We cannot find that the comments on vv. 3, 4, quoted in the P. F. as from Bereshith Rabba, and given at length by Perowne, have any existence in that work, nor do we believe that they were in former times discoverable there. That the Bereshith Rabba would unconsciously furnish arguments for the doctrines of the Immaculate Incarnation, and of the Eucha-

¹ *i.e.* God rectified Jacob's mistake, and put Messiah son of Jacob, not Messiah son of Joseph, on the right hand.

rist, is hardly probable; that Martini would be ready to father passages on Bereshith Rabba appears likely from his procedure elsewhere.

cx. 6. The meaning of the passage quoted in H. H. as from Zohar on Gen. f. 29, col. 113 [f. 30, col. 117] has been quite perverted. After a description of the contents of the fourth *hékld*, "wherein are all that have suffered with Messiah," etc. the passage sets before us the Messiah putting on the purple, "and there are engraved and written on this purple all the slain of the other nations." Then this purple goes up and engraves itself on the purple of the Highest King. "Then the Holy One, Blessed be He, prepares to put on [אֶת־הַפָּרֹפֶר] not, as Schoetgen and Perowne, 'to clothe the Messiah with' the purple and to [not, 'that He the Messiah may'] judge nations." In the H. H. Zohar on Exod. fol. 79, col. 324, is quoted as corroborating this passage, as rendd. by Schoetgen. We can find no passage in fol. 79 at all bearing on the subject.

INTRODUCTION TO PSALM CXI.

PRAISE OF JEHOVAH, AS HE REVEALS HIMSELF IN HIS WORKS AND
IN HIS LAW.

TITLE. "Hallelujah¹."

THIS and the two following Psalms bear the title "Hallelujah." Pss. cxi., cxii. form a pair. Both of them are perfect specimens of alphabetical compositions. In the first eight verses of each Psalm the first sixteen letters of the Hebrew alphabet taken in order commence each a hemistich. The last two verses of each Psalm are divided into three lines each, and the remaining six letters of the alphabet follow in their proper order at the commencement of these divisions. The two Psalms are most closely related to each other in their contents. "Whilst Ps. cxi.," says Hitzig, "celebrates the glory might and loving-kindness of Jehovah in the circle of the upright, Ps. cxii. celebrates the glory flowing therefrom, and the happiness of the upright themselves, of those who fear Jehovah." They are probably both of late date and by the pen of the same author; they are polished, indeed almost artificial compositions, and somewhat devoid of originality.

PRAISE ye the LORD. I will | heart, in the assembly of the upright,
praise the LORD with my whole | and in the congregation.

1. *b*. "Assembly," H. *sôd*. Perowne remarks well, "A narrower and more intimate circle is implied than in the word 'congregation' which follows;" see lxxxix. 7 *a*, and xxv. 14, note.

¹ Here, as in cvi., cxii., cxiii., cxxxv., cxlviii., cxlix., cl., wrongly taken by the A. V. as an integral portion of the first verse. See Gener. Introd. "Hal'elu'ah."

2 The works of the LORD *are* great, sought out of all them that have pleasure therein.

3 His work *is* honourable and glorious: and his righteousness endureth for ever.

4 He hath made his wonderful works to be remembered: the LORD *is* gracious and full of compassion.

5 He hath given meat unto them that fear him: he will ever be mindful of his covenant.

2. *b.* Rend. "*Searched into* [are they] *for all their delights.*" Though we adopt this rendg. we must admit that the sentence is of very doubtful meaning.

There are three different ways in which the Past. Partic. *d'rooshlm* might be rendd. (1) as above, *searched into*, so Del.; (2) "[to be] searched into," cf. xlvi. 1, note; (3) "thrown open to the search;" the Niph. is apparently used in this sense in Is. lxx. 1. The expression *l'col-cheph'tsêyhem* is also ambiguous; it may be rendd. (a) *for all their delights*; or (β) as Del. "according to all their aims," i.e. in all phases of that which they have in view (cf. Is. xlv. 10). In both these cases *cheph'tsêyhem* is plur. of subst. *chêphets*. Or the expression may mean, (γ) "to all those that delight in them," *cheph'tsêyhem* being taken as regularly formed from the Pres. Partic. *châphêts*, cf. *ôse'yhem*, "they which do them," v. 10; so Targ. and Syr. Of the many possible rendgs. of the clause the four most noticeable are, (1) as above, (2) "They are to be searched into for all their delights," (3) "They are thrown open to the search of those who delight in them," (4) "They are searched into by those who delight in them;" for instances of ל, lit. "to," used of the agent after a pass. verb, see Exod. xii. 16, Neh. vi. 1. Of the ancient versions, we may notice that LXX. has ἐξεζητημένα εἰς πάντα τὰ θελήματα αὐτοῦ, Vulg. "Exquisita in omnes voluntates ejus," Jer. "Exquirenda in cunctis voluntatibus suis."

3. *a.* The Hebr. expression is much more forcible; the lit. rendg. of it is, "Honour and majesty [are] His doings;" cf. Gen. iii. 6 "And that it [the tree] was a desire to the eyes," and cix. 4 *b* note. *Poo'lô*, though sing., has a collective force, and denotes God's general doings. *b.* "His righteousness," i.e. His beneficence to man: For this signif. of the H. *ts'dâkdâh* see note on cxii. 3, where that which is here said of God's righteousness is predicated of the righteousness of the upright God-fearing man.

4. *a.* Lit. "A memorial hath He made for His wondrous works;" i.e. as Kimchi says, so great are His wonders that He has done, that they will be remembered to all generations: cf. cxii. 6, note. Luther and Delitzsch see in the word "memorial" a reference to the Pass-over, cf. Exod. xii. 14.

6 He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands *are* verity and judgment; all his commandments *are* sure.

8 They stand fast for ever and ever,

and are done in truth and uprightness.

9 He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend *is* his name.

10 The fear of the LORD *is* the be-

5. "Meat;" H. *tereph*, ordinarily "prey" (as in margin), here "food," as in Prov. xxxi. 15, Mal. iii. 10. For the Root and for a parallel to the thought of the v., cf. *hatrîphênî lechem chukkî* (Prov. xxx. 8), "provide for me such food as is my share," which is the foundation of the petition, τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. The primary reference in our verse is doubtless to God's miraculous preservation of the Israelites in the desert, and more generally to His providential care of all His servants, cf. xxxvii. 25. Theodoret and Augustine naturally enough connect this and the preceding verse with the thought of the Holy Eucharist. Such an application of the words of the Psalm on the part of a Christian is most suitable, nay, almost unavoidable; but it must be remembered that it is *only* an application, and not the primary nor yet the hidden spiritual meaning of the Psalm.

6. "That He may give," H. *lâthêth*: rend. "*by giving*," cf. *lêmôr*, "saying," and see cxix. 9, note. A rather curious explanation of this v. is given at the commencement of the Bereshith Rabba (where *lâthêth* is taken as meaning "in order to give"), viz. that God revealed the fact that He is the Creator of the world, in order that it might be evident that He is supreme lord and master of it, and thus being at liberty to give any portion to whomsoever He will, cannot be charged with injustice for taking the inheritance of the nations and giving it to Israel.

7. *ḡ*. "Sure," H. נאמנים *nee'mānim*, cf. xix. 7 *ḡ*.

8. *a*. "They stand fast," H. סמוכים *s'moocîm*, lit. "[are] supported" or "stayed;" the word is used in v. 8 of the next Ps. (and in Is. xxvi. 3) of the state of mind of the God-fearing man.

ḡ. "And uprightness," H. *v'yâshâr*. Elsewhere *yâshâr* is an adject.; here it seems to be a subst. of the form *dâbâr*: the pointing we should have expected is *vâyôsher*.

9. *a*. "Hath commanded," H. צוה *tsivvâh*, i.e. "decreed," "established," cf. cv. 8 *ḡ*, note.

ḡ. This hemist. recalls cxix. 3 *ḡ*, and possibly accounts for the

ginning of wisdom: a good understanding have all they that do *his* commandments: his praise endureth for ever.

LXX. rendg. of that verse. Here we have "His Name" instead of "He," cf. lxxxi. 18, note.

10. The first clause of this v. occurs in Job xxviii. 28, Prov. i. 7, ix. 10. "Beginning of," H. רֵשִׁית *rêshîth*, prob. means here rather "chief point in," Germ. *hauptsache*: for the connection with שֵׁרָא cf. that of κεφάλαιον with κεφαλή. "A good understanding:" this rendg. of the H. *sêcel tôb* is correct, cf. Prov. xiii. 15, 2 Chron. xxx. 22. We cannot rend. (after the use of the Hiph. *hascîl*, Josh. i. 7, 1 Sam. xviii 5) "good success." "They that do," H. *ôseyhem* "they that do them:" though the general drift of the word is evident, the exact reference of the pronom. suffix is (as in cvii. 29 *ô*) not quite clear; Hitzig (after R. Mosheh) explains it with reference to "wisdom" and "the fear of Jehovah," but probably it refers to "His commandments," v. 7, or more generally to all those things which an upright man knows to be according to God's will. "His praise," i.e. that of all such men. This last verse serves to introduce the subject of the following Psalm, "ubi haec ode desinit sequens incipit."

INTRODUCTION TO PSALM CXII.

PRAISE OF THE RIGHTEOUS MAN, AS THE REFLECTION OF JEHOVAH.

TITLE. "Hallelujah."

LXX. after Ἀλληλούια has in some copies τῆς ἐπιγραφῆς [or ἐπιστροφῆς] Ἀγγαίου καὶ Ζαχαρίου, whence the Vulgate's "Alleluja. Reversionis Aggæi et Zachariæ."

This is an acrostic Psalm of the same formation as cxi., the first eight verses consist of two lines each, the last two of three each, and the twenty-two lines commence with the twenty-two letters of the Hebrew alphabet, taken in order. This Psalm celebrates the man whose conduct is ordered after the Divine pattern, and the Divine attributes of Ps. cxi. are thus here predicated of the servant of God. The two Psalms are doubtless the work of one hand.

PRAISE ye the LORD. Blessed *is* the man *that* feareth the LORD, *that* delighteth greatly in his commandments.

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 Wealth and riches *shall be* in his house: and his righteousness endureth for ever.

4 Unto the upright there ariseth light in the darkness: *he is* gracious, and full of compassion, and righteous.

1. *δ*. "[That] delighteth," A.V. rightly; not "he hath...delight" as P.B.V. after the LXX.'s *θληήσει*.

2. "Mighty," H. *gibbôr*," generally used of the might or prowess of a warrior, but not always so, cf. Ruth ii. 1, 1 Sam. ix. 1, Is. v. 22. There is therefore no occasion to render as Hengst. "His seed shall be a warrior in the earth."

3. *δ*. "Righteousness." We believe that this subst. *ts'dâkâh*, and the corresponding adj. *tsaddîk*, "righteous" in these Psalms, cxi. cxii., refer, as in later Hebr., more especially to that form of righteousness which is manifested in beneficence or a liberal regard for the wants of others. Hence the association in v. 9 of "righteousness" with acts of mercy to the poor. The words are the same as in cxi. 3 *δ*, where they refer to God's beneficence. What is meant in this hemist. may be that when the God-fearing man thus receives the reward of temporal riches, he is not led astray by them, but continues unswerving in his merciful regard for the wants of others: or else that his *character* as a *tsaddîk* ever endures among men, so that he has the long-lived reputation of a beneficent man, as well as wealth and riches. The Rabbinic proverb of later times, *melach māmôn ts'dâkâh*, "alms-giving is the salt of riches," i.e. that which prevents riches from becoming the source of corruption, well illustrates the former explanation; the latter is supported by 6 *δ*, "the righteous shall be in everlasting remembrance."

4. Rend. "There dawns [even] in darkness a light for upright men; the gracious, and compassionate, and righteous."

a. On the terms *darkness* and *light* see xcvi. 11, note.

b. These adjectives are in the sing.: separate individual characters are probably specified, as all having claim to the denomination "upright."

The "righteous" is the "beneficent" man, cf. 3, note, and is thus naturally classed with the *channoon v'rachoom*, the man who is gracious, and the man who is compassionate. Obs. that in the preceding Ps. these latter adjectives were applied to Jehovah (cxi. 4). Hence in some copies of LXX. *κύριος ὁ θεός* is added here as the subject of this clause.

5 A good man sheweth favour, and lendeth: he will guide his affairs with discretion.

6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

5. *a.* Rend. "*Happy the man that sheweth favour and lendeth.*" Corresponding to the *ask'rê* "blessed," lit. "O the blessings of," in v. 1 is the adj. *tôb* in this verse, which bears as elsewhere (cf. Is. iii. 10, Jer. xlv. 17) the meaning "prosperous," "happy." The rendg. of the A.V. and Targ. is unallowable, for *tôb* as preceding the subst. *îsh* must bear to it the relation of a predicate, and so far the LXX. rendering *χρηστός ὁ ἀνὴρ ὁ οἰκτεῖρων κ.τ.λ.* is right.

Tôb must not be regarded as a subst. in signf. "O the prosperity of," though *toobêh*, *toobê* and *toobôhi*, from the subst. *toob*, "happiness," are the Chald. equivalents to the Hebr. *ask'rê*. Were *tôb* a subst. the prepos. *l'* would probably be required before *îsh*.

b. Rend. either "[Who] *can sustain his cause in [the] judgment,*" or "[Who] *sustains in justice his words,*" i. e. keeps faithfully to his word. For this signf. of the verb form *cilel* cf. lv. 22 [23], Prov. xviii. 14. The rendgs. "guide," A.V., "measure," Fuerst, are unauthorized by Biblical usage. The subst. *mishpât* (which cannot mean "discretion,") may mean either "the occasion of judging," "the judgment," in which case, however, the article would perhaps be required, or "regard to what is right," "justice," as in Deut. xxxii. 4.

6. *a.* "Surely:" rend. "*for*" (the ordinary signf. of *cê*); this verse giving us the reason why the man described in v. 5 is to be counted "happy."

Hengst. regards hemist. *b* as strictly parallel with hemist. *a*, rendg. "For eternal remembrance he shall be righteous." "For eternal remembrance" is then equivalent to "*for all future time*, as long as men can remember anything." Such a rendg. is however quite unnecessary. What is meant is, doubtless, "the righteous shall be in everlasting remembrance," i. e. the beneficent man, as such, shall be long remembered of men; cf. ver. 3, note, and Prov. x. 7, "The remembrance of (H. זכר as here) the righteous is for blessing." And thus understood, hemist. *b* agrees equally well with hemist. *a*, for it is *because* the righteous is not "moved," deprived, that is, of his stability of principle, and of the position he has taken, that his memory endures among his fellows "for ever," i. e., according to the Hebr. idiom, for a period to which no definite termination can be assigned. Thus too we have a true parallel to cxi. 4, where it is *added* (cf. 3 *b* with this hemist.) "A memorial hath He made for His wondrous works."

7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.

8 His heart *is* established, he shall not be afraid, until he see *his desire* upon his enemies.

9 He hath dispersed, he hath given

to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

10 The wicked shall see *it*, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

8. Rend. "*His heart relies* [lit. "is relying"], *he shall not be afraid, until he look* [securely and unmoved, cf. liv. 7, xcii. 11] *upon his oppressors.*"

a. *Sâmooc*, "relying," recurs in Is. xxvi. 3, where curiously enough it is as here (v. 7) in close conjunction with the similarly anomalous form *bâtooch*, "trusting." On these forms cf. the note on *zâcoor*, ciii. 14.

9. The greater part of this verse is quoted in 2 Cor. ix. 9, where S. Paul is appealing to the Corinthian Church to raise a contribution for the saints at Jerusalem, an additional proof that "righteousness" in these two Pss. means specially "beneficence." "His horn shall be exalted, etc.:" cf. lxxv. 4, note.

10. "Melt away," i.e. despair, as in 2 Sam. xvii. 10. Note the correspondence of both the opening and closing clauses of this Psalm to those of Ps. i.

INTRODUCTION TO PSALM CXIII.

THE GRACIOUS CONDESCENSION OF JEHOVAH TO BE UNIVERSALLY
EXTOLLED.

TITLE. "Hallelujah."

IN what Jehovah's condescension had been manifested is not indicated, but the figures in vv. 7—9 most naturally point to the deliverance of the nation from the seventy years' Captivity.

With this Psalm commences the "Hallel" or "Egyptian Hallel" (to be distinguished from the "Great Hallel," which is the proper title of Ps. cxxxvi.), including Psalms cxiii.—cxviii. These Psalms were recited at the three Great Feasts (Passover, Pentecost, Tabernacles), at the New Moons, and on the eight days of Hanuccâh the Feast [of Dedication. At the Feast of the Passover the Hallel was divided into two parts, Pss. cxiii—cxiv. being sung by the assembled guests, before the elevation of the

second cup, and therefore before the actual commencement of the meal, Pss. cxv.—cxviii. after the meal, when the fourth cup had been filled. It is generally supposed that this second part of the Hallel was the hymn which our Lord and His Apostles sung (Matt. xxvi. 30, Mark xiv. 26) after the institution of the Lord's Supper, which was apparently connected with the ⁴לֵל פֶּסַח or fourth festal cup. (See General Introd. "Hallelujah.") On the last six days of the Passover vv. 1—11 of cxv. and cxvi. are respectively left out. Del.'s comment that the *reason* given for this omission is "My creatures, saith the Holy One, Blessed be He, were drowned in the sea, and ought ye to break out into songs of rejoicing?" apparently rests on a misunderstanding or violent straining of the passage in the Midrash. The omission was doubtless primarily intended to distinguish the first the true feast day from the six less important days of unleavened bread. The same portions are left out at the Feasts of New Moons, probably on similar grounds, these occasions being regarded as distinct from and subordinate to the solemn Feasts and Sabbaths.

PRAISE ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.

² Blessed be the name of the LORD from this time forth and for evermore.

³ From the rising of the sun unto the going down of the same the LORD'S name *is* to be praised.

⁴ The LORD *is* high above all nations, *and* his glory above the heavens.

1—3. Jehovah to be praised by His servants, in all parts of the world.

1. "Servants of the LORD," H. עֲבָדֵי יְהוָה; such a designation of the sacred nation is common in the latter part of Isaiah. There too we find עֲבָדֵי, "my servant," applied to the Messiah (cf. Is. lii. 13), as the type of the perfect Israelite, whence comes, in Acts iv. 27, the expression τὸν ἅγιον παῖδα σου Ἰησοῦν, "Thy holy servant Jesus." LXX., disregarding the construction, rends. here *Alēvire, paides, τὸν Κύριον*. From vv. 2, 3 it appears that the Psalmist already foresees the inclusion of Gentiles among these servants.

3. *a.* i. e. from East to West: throughout the world, cf. l. 1: not, from morning till evening, or all the day long.

b. "[Is] to be praised," H. *m'hullal*; so LXX. *aiēvērōn*, Vulg. "laudabile," cf. xlvi. 1; we prefer, however, supplying הִי "let be" from v. 2, to rend., with a very slight difference of meaning, "let [the LORD'S name] be praised," *laudetur*.

4—6. The reason why:—Jehovah is most High, and yet deigns to care for, not only the Heavens that are so far below Him, but even the Earth beneath the Heavens.

5 Who <i>is</i> like unto the LORD our God, who dwelleth on high,	<i>the things that are</i> in heaven, and in the earth!
6 Who humbleth <i>himself</i> to behold	7 He raiseth up the poor out of the

4. Cf. cxlviii. 13.

5. *a.* This expression originates in Exod. xv. 11.

b. The termination *î*, which characterizes all the participles which occur from this verse to the end of the Psalm, must not be confounded with the final *î* of the second pers. fem. suffixes noticed in ciii. 3. It should rather be classed with the *ô* which is found added to both masc. and fem. nouns so as to form the stat. constr., e. g. *may'nô-mâyim*, "a fountain of water," cxiv. 8: *ô'nô B'ôr*, "the son of Beor," Numb. xxiv. 3: *chay'thô erets*, "beast of the earth," Gen. i. 24, cf. Ps. l. 10. Both the *ô* and the *î* seem to be archaic terminations of the stat. constr. which are preserved especially in poetry and compositions of a majestic style. The oldest trace of this termination of the stat. constr. is to be found in proper names, both Israelitish and Phœnician, e. g. Gamlî-El, Malcî-tsedek, Channî-Baal, and in prepositions (which, as also in the Indo-Germanic languages, were originally substantives), e. g. *minnî* (poet. for *min*) "from," *bilî* "without," *zoolâthî* "besides."

Further, we find it attached to the feminine forms, (*a*) of substantives, Ps. cx. 4, and, according to some, Lev. xxvi. 42. (*b*) of adjectives, Lam. i. 1, Is. i. 21, and (*c*) of participles both active and passive, Gen. xxxi. 39, Hos. x. 11; and according to the *C'thîb* text, Jer. xxii. 23, li. 13, Ezek. xxvii. 3.

Gen. xlix. 12 is perhaps an instance of its attachment to a masc. adjectival form, and we find it attached to masc. participles in many passages, as Gen. xlix. 11, Deut. xxxiii. 16, Zech. xi. 17, Exod. xv. 6, Obad. 3, Jer. xlix. 16, Ps. ci. 5, cxiii. 1, and four times in the Psalm before us.

Sometimes it is used where the stat. constr. is apparently unnecessary, a prepos. being prefixed to the second noun, e. g. in Ex. xv. 6, Lam. i. 1, Obad. 3, Hos. x. 11, and our verses 5, 6. Sometimes between the nouns which stand in the genitival relation a word is interposed, e. g. in Gen. xlix. 11, Is. xxii. 16, Mic. vii. 14, Ps. ci. 5 and our verse 7. Once it is even attached to an infin. ; (but see note on our verse 8). These irregularities suggest the theory that in some passages this final *î* has nothing to do with the stat. constr., but is merely a poetical embellishment. And if the reading in v. 8 be correct, there would seem to be no other way of explaining its attachment there to the infinitival form. But in all passages but this it appears possible to detect a

dust, and lifteth the needy out of the dunghill;

8 That he may set *him* with princes,
even with the princes of his people.

9 He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD.

latent constructival use, however obscured by irregularity of structure, and we believe that (v. 8 excepted) it is to be regarded always as a mark of the constructive. It may be noted that if we except Lam. i. 1, the irregularity of structure referred to is apparently limited to cases where the form to which the *l* is attached is a participle.

Perowne observes that "the fact that this long vowel draws to it the accent shews that it is no mere euphonic (paragogic) addition." In Lam. i. 1, Hos. x. 11, however, the accent remains on the preceding syllable.

In our vv. 5, 6, the irregularity is exactly the same as in Hos. x. 11 (*ôhabti lâdoosh*, "loving to trample"), the partic. with this termination *l* being followed by *v* and the infin.

6. Rend. "*Who looks down as low even as the heavens and the earth.*" The Hiph. of the verb *shâphêl*, followed by *lirôth* "to look," denotes looking down very low, and the *ב* before the words *shamayim* and *ârets* "heaven" and "earth" denotes the *terminus ad quem*, cf. lxxxix. 25, note. The A. V. rendg., and that of the LXX., *καὶ τὰ ταπεινὰ ἐφωρῶν ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ*, are therefore both incorrect.

7—end. Instances of this Divine condescension.

8. "That he may set [him]." H. *לְהוֹשִׁיבִי* *l'hôshîbî*, lit. "to make to dwell." There is no other instance of an infin. with this additional *l*. It may be doubted whether it was originally so written by the poet, or was a mistake in transcription for *l'hôshîbô* "to make him to dwell," caused by the frequency of the occurrence of this termination *l*.

9. Rend. "*Who maketh the barren housewife to dwell joyfully, the mother of children. Hallelujah.*" Although *a'kereth*, barren, is not necessarily constr., still if it had not been intended that it should be taken with the next word *hab-bayith*, "the house," it would have been more natural to write *môshîbî a'kârâh hab-bayith* (or *baythâh*, as in lxviii. [7]), "who maketh the barren to keep house." *A'kereth hab-bayith* may be explained either according to *n'vath hab-bayith*, "the dweller of [in] the house," lxviii. [13], so as to mean "the barren one of a house," "the barren housewife," or, in the more extended signf. of *bayith*, as "the barren one of a family," cf. Gen. vii. 1, 2 Sam. vii. 11, etc. Or it would seem possible to rend. "her who is barren in respect of family," *bayith* freq. bearing the signf. "children," "pos-

terity:" *a'kereth hab-bayith* would thus be the exact opposite to the *rabbath bānīm* of 1 Sam. ii. 5. On the whole we prefer the first of these explanations. The mention of *bayith* will then here as in lxviii. [13] be illustrated by the Oriental practice of keeping the female part of the family in a state of seclusion. With ref. to this it may be noticed that the Rabbins actually speak of a man's wife as his house, and that the same form of speech is current at the present day among the Arabs. The similarity of the Gothic words *heiva* "house" and *hiva* "wife," may perhaps be noticed in illustration of this usage.

Ēm hab-bānīm, "the mother of children," is definite, and therefore *s'mēchāh*, "joyful," which is without the article, is to be taken as a predicate and not as an epithet.

This Psalm and Pss. cxv., cxvi., cxvii. close with a Hallelujah ("Praise ye the Lord"). In each case the LXX. has detached this word from its proper context, and prefixed it as a Title to the Psalm following.

INTRODUCTION TO PSALM CXIV.

NATURE'S COMMOTION BEFORE THE GOD OF THE EXODUS.

TITLE. LXX. Ἀλλελοῦα.

THIS is the most symmetrical Psalm in the Hallel group, cxiii.—cxviii. It falls naturally into four distinct parts, each consisting of two verses: each verse, again, of two lines, in which there is a carefully maintained parallelism of thought. The first six verses describe generally the miraculous phenomena that accompanied the Exodus. It is not till v. 7 that the name of Him who brought them to pass, "the Lord, the God of Jacob," is introduced. This feature heightens the climax, and adds to the beauty of the Poem. It is not unnatural to suppose that the subject of this poem is suggested to the Psalmist by the recent deliverance from captivity, and that this is a post-exilic Psalm.

WHEN Israel went out of Egypt,
the house of Jacob from a
people of strange language;

2 Judah was his sanctuary, and Is-
rael his dominion.

3 The sea saw it, and fled: Jordan

I. "Of strange language," H. *וְהָיָה לִלְשׁוֹן אֲרָם* *lō'ez āp. legóm.* in Bibl. Hebr.

was driven back.

4 The mountains skipped like rams,
and the little hills like lambs.

5 What *ailed* thee, O thou sea, that
thou fleddest? thou Jordan, *that* thou
wast driven back?

The Root לענ *lāag* "stammered" is doubtless a cognate form to this: Rashi also cfs. the form נועו *nōāz* in Is. xxxiii. 19, observing that the letters נ and ל are interchangeable, and giving as the meaning here, "A people of another language, which is not the holy language [scil. Hebrew]." Targ. rends. *lōēz* by *barḇrāl*, LXX. βαρβαρον, and in Rabbinic נלע = "in a foreign [i. e. non-Hebrew] language."

2. What is meant appears to be, that on the whole nation was then conferred the privilege of having Jehovah for their God and their King. The combination "Judah" and "Israel" in authors posterior to Jeroboam's schism, denotes the whole Hebrew people. There is no need to suppose that there is any reference in the first hemist. to the actual site of the Davidic sanctuary on Zion, which was partly in Judah. For a similar combination of the two names, cf. lxxxvi. 1. The subject, to which the possessive pronoun "His" refers, is the name God, or Jehovah, not yet expressed, but present in the Psalmist's mind, so that the construction is similar to that of lxxxvii. 1.

"Dominion," more strictly "dominions." The plural of this subst. recurs only in cxxxvi. 9. There it appears to be used as denoting the separate "dominations" of the moon and stars in their province, the night. Here it may in like manner denote the several tribes which composed the sacred "dominions." That there is no corresponding plur. in hemist. *a* is merely due to the non-existence of a plural form of קדש "sanctuary," except in the form קדש הקדשים (A. V. "Holy of Holies").

3. No object is expressed after the verb "saw," but "Him" is probably that which should be supplied: cf. Hab. iii. 10, where treating, as the Psalmist, of the wonders that accompanied Israel's march, the Prophet says, "The mountains saw Thee, and they trembled." Hemist. *a* refers to the miraculous division of the waters of the Red Sea, Exod. xv.: hemist. *b* to that of the river Jordan, Josh. iii. The two miracles are similarly combined in Hab. iii. 8. Their combination is due to their similarity of character and to the fact that the one opened and the other closed the journey to the Promised Land.

4. Lit. "The hills like the sons of a flock." The "mountains" are Sinai and Horeb; the "hills" are probably the subordinate peaks of the same range. For the expression "skipped," cf. Exod. xix. 18,

6 Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs?

7 Tremble, thou earth, at the presence of the Lord, at the presence of

the God of Jacob;

8 Which turned the rock *into* a standing water, the flint into a fountain of waters.

"And the whole mount quaked greatly;" Hab. iii. 6, "The everlasting mountains were scattered, the perpetual hills did bow," and lxviii. 8.

5, 6. The verbs in these vv. ought perhaps to be translated as Presents, the Psalmist treating these events as though now being transacted before his eyes.

7, 8. The whole earth is charged to express its submission to the Lord, the God of Jacob, by a perturbation similar to that of the waters and mountains in old time.

7. a. Kimchi strangely regards the H. *choolt*, "tremble thou," as an infin. constr. with affix of 1st pers. sing., apparently making this verse the reply of the earth—"My trembling," [says] the earth, "is at the presence of the Lord, etc." LXX. rends. *ἐσαλεύθη ἡ γῆ*, perhaps regarding *choolt* as an infin. constr. with paragogic *yod*, a view which is mentioned by Aben Ezra.

"The Lord." The Hebr. is *Ādōn*: Del. appears to be right in his observation that *Ādōn* "does not take the article because it finds its completion in the following *עֶקֶב* (אֲלוֹהִים): it is the same *epizeuxis* as in cxiii. 8.

In v. 8 the might of Jehovah is yet further enlarged upon. Not only does He check the course of tides and rivers, and shake the firmly-grounded mountain, but at His bidding the natures of these works of creation are altogether *interchanged*, and the hardest and least porous rock, the *challāmish* "flint" (or, perhaps, "basalt"), becomes as it were dissolved in water. This is the connexion with the preceding verses; there is however, doubtless, an allusion to Exod. xvii. 6, Numb. xx. 8, 11. Cf. lxxviii. 15, 20. *Challāmish* occurs in the same connexion in Deut. viii. 15, "Who brought thee forth water out of the rock of flint."

On the final *l* in *hōph'el* and *o* in *may'nō*, see cxiii. 5, note. With this latter form cf. espec. *Ūnō B'ōr*, Numb. xxiv. 3, 15, and *chay'thō erets*, Gen. i. 24 (see Ps. l. 10).

INTRODUCTION TO PSALM CXV.

EULOGY OF THE ONE TRUE GOD.

THE purport of this Psalm is obvious. Jehovah has recently exhibited proof of His care for Israel: the Psalmist therefore, after contrasting the Divine Omnipotence with the utter impotence of the heathen deities, exhorts all believers to place firm faith in Jehovah, promising them that blessings shall result therefrom. The Psalm is plainly intended for liturgical purposes, and conjecture has busied itself with the assignment of its several divisions to Priest, Levites and people respectively.

Ewald, who supposes that the Psalm was intended to be sung during the offering of sacrifice, gives vv. 1—11 to the congregation, vv. 12—15 to the Priest, and 16—18 to the congregation. It is more generally supposed that a change takes place at v. 9, and Tholuck's conjecture, that in 9, 10, 11 the first line was sung as a solo by one of the Levites, the second by the whole choir, appears unobjectionable.

In LXX., Syr., Vulg., Arab., and Æth. this Psalm is joined to the preceding; and, as Kimchi pointed out, it appears in this form in some Hebrew copies. But the two poems have hardly anything in common, and the structure of the one before us is utterly at variance with such an arrangement. It is obviously complete in itself.]

NOT unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake.

² Wherefore should the heathen say, Where *is* now their God?

³ But our God *is* in the heavens: he hath done whatsoever he hath pleased.

⁴ Their idols *are* silver and gold, the work of men's hands.

⁵ They have mouths, but they speak not: eyes have they, but they see not:

1—3. Jehovah has given proof of His Divinity, by acts of beneficence and fulfilment of promises.

1. *b.* Lit. "Because of Thy loving-kindness, because of Thy truth."

3. *a.* "But," rather "*and*," or "*seeing that*."

4—7. These proofs contrasted with the impotence of heathen deities.

Cf. Deut. iv. 28, Is. xlv. 9—20, and verses 15—18 of cxxxv. which are probably borrowed from this passage. In all these passages the idols are regarded as the actual deities, not as representations of ideals. Thus the existence of the "natural powers" of heathendom does not come into question. This manner of viewing the subject may result merely from a hearty repugnance to all deification of

6 They have ears, but they hear not;
noses have they, but they smell not:

7 They have hands, but they handle
not: feet have they, but they walk
not: neither speak they through their
throat.

8 They that make them are like
unto them; *so is* every one that trust-
eth in them.

9 O Israel, trust thou in the LORD:
he is their help and their shield.

10 O house of Aaron, trust in the

LORD: *he is* their help and their
shield.

11 Ye that fear the LORD, trust in
the LORD: *he is* their help and their
shield.

12 The LORD hath been mindful of
us: he will bless *us*; he will bless the
house of Israel; he will bless the
house of Aaron.

13 He will bless them that fear the
LORD, *both* small and great.

14 The LORD shall increase you

nature. Or, as Del. observes, experience may have shewn "how little was the distinction made by the heathen worship between the symbol and the thing symbolized." S. Paul's argument in 1 Cor. viii. 5, 6 offers a contrast, "For even if beings named gods *exist*. . . yet *to us* there is but One God, etc." The Fathers generally go far beyond this, and attack the heathen deities as actually existent powers of evil.

7. The construction changes here. Lit. the v. runs, "As regards their hands, they cannot handle, as regards their feet, they cannot walk; nor can they utter a sound with their throat." *y'dēyhem*, "their hands," and *rag'lēyhem*, "their feet," are thus nominatives absolute, and the conjunction introduces the apodosis; the same constr. occurs in Gen. xxii. 24, Prov. xxiii. 24. Not only cannot these idols speak (*dabbēr*, v. 5) articulately with their mouth, they cannot even utter indistinct sounds (*hāgāh* in prim. signif.) with their throat.

8. Better "*Like unto them may* [or perhaps *shall*] *their makers become*:" cf. LXX. "Ὅμοιοι γένονται.

9. A charge to faithful trust in Jehovah, with promise of consequent blessing.

In 9—11 we have a change of strain, probably accompanied by a change in the music. It has been suggested that the first hemistiches of these verses were sung as a solo by one of the Levites, and the refrain "He is their help and their shield" by the whole choir. The threefold division in these vv.—Israel, house of Aaron, and fearers of Jehovah—is as in cxviii. 2, 3, 4. In cxxxv. the "house of Levi" is added. The "fearers of Jehovah" are probably "the proselytes," the *σεβόμενοι τὸν Θεόν* of the Acts. Del. observes that though *φοβούμενοι* the exact Gk. equivalent of נִסִּי does not appear, *metuens* is found as the designation of a Jewish proselyte in a few Latin inscriptions. For the imper. in vv. 9—11 and for the fut. in vv. 12, 13, the LXX. has the aorist, ἤλπισε, ἤλπισαν, εὐλόγησε.

more and more, you and your children.

15 Ye' are blessed of the LORD which made heaven and earth.

16 The heaven, *even* the heavens, are the LORD's: but the earth hath

he given to the children of men.

17 The dead praise not the LORD, neither any that go down into silence.

18 But we will bless the LORD from this time forth and for evermore. Praise the LORD.

In 12—15 the promises of blessing are adapted to the form of the charges of 9—11. Probably, as Ewald conjectures, they were sung by the Priest alone.

16. Or "The heavens are Jehovah's heavens," lit. "The heavens are heavens for Jehovah." The collocation of *hash-shamayim* with *shamayim* is not to be explained by the use of the phrase *sh'mē hash-shamayim* (Deut. x. 14, 1 Kings viii. 27, Ps. cxlviii. 4, etc.), though thus understood by LXX. and Targ.

17. Or "It is not the dead who praise the Lord, and it is not those that go down into silence." The blessings of the covenant, and the duties of gratitude and praise, are, according to the Psalmist's view, limited to this world. Israel's blessing is material; the heavens are Jehovah's: it is the earth that has been given to the sons of men. Similarly, the departed have nothing to do with praise, it is the function only of the living, who receive these blessings. See on these views lxxxviii. 5, note, and cf. especially Is. xxxviii. 18, 19, to which the LXX. rendering here, 'ἀλλ' ἡμεῖς οἱ ζῶντες εὐλογήσωμεν τὸν Κύριον may perhaps have been adapted.

INTRODUCTION TO PSALM CXVI.

THANKSGIVING ON RELEASE FROM AFFLICTION.

TITLE. LXX. Ἀλληλούια.

ONE who has experienced an unexpected escape from the jaws of death returns thanks in this Psalm to Jehovah. He describes the forlorn and destitute state in which he lay, and promises to shew his gratitude for deliverance by a life of devotion to Jehovah. Especially he will give sedulous heed to the external ordinances of religion (vv. 13, 14, 17—19). The language of the Psalm seems to indicate that the dangers escaped had been those of grievous sickness. Of the date of the Psalm we have no direct evidence. The phraseology here is sometimes that of Davidic Psalms, but we cannot say that these were used by the Psalmist as his model; the ideas are similar to those of Hezekiah's 'writing,' Is. xxxviii. 10—20, but it would be precarious to assume that he is the delivered sufferer. Rather, since the Psalm in several linguistic features closely resembles those im-

mediately preceding, we should infer that it belongs, as those Psalms, to the post-exilic period.

This Psalm is one of those used in the Office for the Churcing of Women,

I LOVE the LORD, because he hath heard my voice *and* my supplications.

2 Because he hath inclined his ear unto me, therefore will I call upon *him* as long as I live.

3 The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.

5 Gracious *is* the LORD, and righteous; yea, our God *is* merciful.

6 The LORD preserveth the simple: I was brought low, and he helped me.

1. Rend. "*I love Jehovah, because He hears the voice of my humble petitions:*" lit. "I love, because Jehovah hears, etc." What is meant is an habitual hearing on the part of Jehovah, therefore the verb is in the imperf. and = "hears," "is wont to hear." In v. 2 where the *special* and recent occasion of hearing is alluded to the præter. is introduced. With this v. cf. Ps. xviii. 1, "I will love thee (אֶחֱבֶה), O Jehovah, my strength." Ab. Ez., Rashi, Maurer, etc. take אֶחֱבֶה "I love," here in signif. *delector*, cf. P.B.V., "I am well pleased, etc." Is. lvi. 10, Jer. v. 31, Amos iv. 5, are cited (in our opinion unwarrantably) in support of this view. *The voice of*, H. קוֹלִי: this may mean either "my voice" or (regarded as a constr. of the form noticed in cxiii. 5, 6, cxiv. 8, etc.) "the voice of." The appearance of אֵת before קוֹלִי, without any copula before תַּחֲנוּנִי, appears to warrant the latter rendg., so LXX. τῆς φωνῆς τῆς δεήσεώς μου, the other has the support of the accentuation.

2. "As long as I live," lit. "in my days," cf. Is. xxxix 8.

3. Lit. "The bands of death compassed me, and the straits of Hades came upon me." Ps. xviii. is still in the Psalmist's mind, see xviii. 5, note. "Straits of:" H. מִצָּרִי: this subst. occurs again in Lam. i. 3. A reading מִצָּרִי "snares of" is needlessly adopted here by Hupf. "Came upon me;" lit. "found me:" for the use of the verb *mâtsâ*, "found," where an evil is spoken of as *coming upon* or *befalling* any one, cf. Gen. xlv. 34, Exod. xviii. 8, Deut. xxxi. 17.

5. For these epithets cf. cxi. 4, cxii. 4, where however *rachoom* takes the place of our *m'rachêm*.

6. "The simple," such as are inoffensive, guileless, ignorant of this world's wisdom. LXX. has τὰ ἡγῆρα, cf. the use of this expression in Matt. xi. 25. More frequently the H. פְּתִי is used *in malam partem*,

7 Return unto thy rest, O my soul ;
for the LORD hath dealt bountifully
with thee.

8 For thou hast delivered my soul
from death, mine eyes from tears, and
my feet from falling.

9 I will walk before the LORD in the
land of the living.

10 I believed, therefore have I
spoken : I was greatly afflicted :

11 I said in my haste, All men are
liars.

denoting the simplicity of one whose moral understanding is dwarfed,
cf. Prov. passim.

7. On the forms *dyct* here, *ect* v. 19, and *ohi* v. 12, see. ciii.
3, note.

8. *b*. For "falling," rend. "*stumbling*."

9. *b*. Lit. "In the lands of the living." The meaning is that having
escaped that Hades where the union between God and man is
(according to the Hebrew idea, cf. lxxxviii. 5, note) altogether broken,
he will exhibit his gratitude in the life thus prolonged by walking
before the LORD, i.e. (cf. Gen. vi. 9), by living in more vivid
recognition of God's presence.

For a somewhat similar thought cf. Hezekiah's "writing," "The
grave cannot praise Thee, death cannot celebrate Thee ;—The living,
the living, he shall praise Thee, as I [do] this day:" Is. xxxviii. 18,
19. In lvi. 13 our vv. 8, 9 are combined.

10. For this difficult verse a variety of rendgs. have been sug-
gested, of which we think only two suit the requirements of Hebrew
usage and of the context. 1. Understanding the speaking to which
he refers to be the supplication of v. 4 offered up while the affliction
was yet instant, we may rend. "*I believed, when thus I spake*, [but]
I was exceedingly afflicted:" or (2) we may rend. "*I believed when I
spoke* [saying] '*I am exceedingly afflicted*'," i.e. he had faith in God
at the time when his affliction was most grievous. With both rendgs.
the construction of *ct* with *a'dabbêr* is precisely the same as in cxx. 7.
In any case *hee'mantî* "I believed" must be regarded as absolute,
since *ct*, if in signf. "that," should introduce that which was the
subject of the Psalmist's confidence: for such a use of this verb, cf.
Is. vii. 9, Job xxiv. 22, xxix. 24. The LXX. reads. *ἐπίστευσα διὸ ἐλάλησα*,
and S. Paul cites this form of the verse, as that best known to his
converts, in 2 Cor. iv. 13, and Luther gives "I believe therefore I
speak." But *ct* cannot be used in signf. "therefore." Hengst. com-
ments thus, "*For I did speak*," which is a sure proof of the presence
of faith. Confession and faith are inseparably connected." In his
translation however Hengst. gives "I believed therefore did I speak,"
which introduces an entirely different view of the logical connexion.

12 What shall I render unto the
LORD for all his benefits toward
me?

13 I will take the cup of salvation,
and call upon the name of the LORD.
14 I will pay my vows unto the

Del. reads. "I believe now when I have to speak [say ?], 'I am afflicted very greatly,'" adding, "Thus ver. 10 will consequently contain the issue of that which has been hitherto experienced," while, "on the other hand, v. 11 is manifestly a retrospect. He believes now, for he is thoroughly warned from putting trust in man." But it is surely far more probable that the point of time is the same in both vv. Hitzig also regarding hemist. *b* as the speech referred to in *a'dabbêr* reads. "I trust, when I should speak, 'I am greatly afflicted,'" i.e. "I have henceforth confidence, so that I shall not suffer myself to be drawn away into the expression of despondency." The LXX. separates this and the following vv. from what precedes, treating them as forming a distinct Psalm: to which it prefixes the Title *Ἀλληλουία*.

11. Rend. "*I said in my disquiet, 'All mankind are failing [me].'*" *Disquiet*: the R. *châphaz* denotes restless perturbation, literal or figurative. The Psalmist in his perturbed and distracted state complained that all men failed or disappointed, for he could not find any to help him in his affliction. It would also be possible to rend. "The whole man is failing," i.e. the whole of my frame is giving way before my disease.

13. "I will take the cup of salvation." The later Jewish use of four cups at the celebration of the Passover, and of a grace cup before the Sabbath-eve and Festival-eve meals is well known. How long before the time of our Lord these rites existed is doubtful, we cannot therefore with certainty find reference to them in this passage. Rashi's comment is "I will bring the drink-offerings for the thanksgivings which I vowed, according as it says 'I will offer to thee the sacrifice of thanksgiving.'"

14. *b*. Rend. "*O may I do so now in the presence of all His people.*" The thought is the same as that in xxii. 25, "I will pay my vows before (*neged*) them that fear Him;" but the form *negdâh* is an adaptation to the *nâ* (i. q. *ânâh* v. 16) "O now" following, and expresses an earnest petition. The Psalmist prays that he may be able to fulfil this intention of performing the vows made in affliction, yea that he may do so in the presence of the congregation of Jehovah. One is reminded of Hezekiah's yearning to enter the "house of the LORD," while yet afflicted by sickness, Is. xxxviii. 11, 20, 22.

LORD now in the presence of all his people.

15 Precious in the sight of the LORD is the death of his saints.

16 O LORD, truly I *am* thy servant; I *am* thy servant, *and* the son of thine handmaid: thou hast loosed my bonds.

17 I will offer to thee the sacrifice of

thanksgiving, and will call upon the name of the LORD.

18 I will pay my vows unto the LORD now in the presence of all his people,

19 In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

15. "Precious," H. *yâkâr*, here in its prim. signif. "*weighty*," i.e. it is no light matter to Jehovah that his pious worshippers perish. The constr. here is peculiar: for in the Hebrew the equiv. to "the death of his saints" is "the death (*ham-mâv'thâh* a lengthened form used perhaps to mark the ellipse following) to His saints," i.e., as the Targ renders it, "the death which is sent on His saints."

16. *a.* Lit. "O now Jehovah [hear me]! for I am Thy servant." It is perfectly needless to suppose that in the phrase "the son of Thine handmaid" the Psalmist "is mindful of his pious mother," Del. The phrase merely denotes "a home-born slave" and is here as in lxxxvi. an expansion of *abâ'câ* "Thy servant:" cf. lxxxvi. 16, note. In "Thou hast loosed my bonds" there is no confusion of metaphor: the bonds are those "bands of death," which are mentioned in v. 3; being released from these the Psalmist can live in his true position, bound to the active service of Jehovah.

18. The same words as in v. 14 where see note.

INTRODUCTION TO PSALM CXVII.

DOXOLOGY OF THE UNIVERSAL CHURCH.

TITLE. LXX. Ἀλληλούια.

THIS short composition is remarkable only as expressing a clear conviction that the Gentile world is destined to join in the worship of Jehovah. There is no occasion to doubt that it forms by itself a distinct Poem, though in many MSS. it is joined with the following Psalm. It may have been intended to be sung as a doxology after other Psalms, or at the beginning or end of the Temple-service. It is used daily in the Evening Service of the Greek Church.

O PRAISE the LORD, all ye nations : praise him, all ye people.
 2 For his merciful kindness is great toward us : and the truth of the LORD endureth for ever. Praise ye the LORD.

1. Quoted by S. Paul in Rom. xv. 11, in illustration of the extension of God's free grace to the Gentiles.

"All ye people," or "all the peoples." **אֲמִים** *ummim* "peoples," nowhere else occurs, though the kindred substantives in Chald., Syr. and Arab. are very common. We have **אֲמִיּוֹת** *ummōth*, plur. of an unused sing. **אֲמָה** *ummāh*, in Gen. xxv. 16, Numb. xxv. 15 and *ummim* may be regarded as a combination of this word with the ordinary **לְאֻמִּים** *l'ummim* "peoples." Or, as Fuerst suggests, it may be regarded as formed from **אָמָה** after the Aramaic, where **אָמָה** has only **אֲמִי** in the plur.

2. God's "merciful kindness" *chesed*, and "truth" *e'meth*, i.e. faithfulness to promises (conjoined as in lxxxv. 10, cxv. 1) towards Israel are set forth as the cause of Gentile thanksgiving, Gentile and Jew being here regarded as members of one body, as frequently in the later chapters of Isaiah.

INTRODUCTION TO PSALM CXVIII.

A FESTAL GATHERING OF THE REINSTATED NATION.

TITLE. LXX. Ἀλληλοῦια.

THIS is evidently a liturgical Psalm. It commences with the common liturgical formula, "O give thanks unto the LORD, etc.," and appears to be, in part at least, adapted for antiphonal singing. Its tone and phraseology bespeak the glad time when the reinstated exiles busied themselves with the restoration of the Temple and the national rites : and v. 24 directs us to some special festal occasion of that period.

Four such occasions have been suggested.

(1) The first celebration of the Feast of Tabernacles in the seventh month of the first year of the Restoration. Ezra iii. 4 (Ewald).

Obj. *a.* At the time the Ps. was written the Temple was, it would seem, completely restored, cf. vv. 19, 20, 22. *b.* The nation had now completely triumphed over the opposition of its enemies (vv. 5, 10—13). But at this celebration the foundation of the Temple was not yet laid ; the altar alone had been restored, and great obstacles might be expected to oppose further progress in the work (cf. Ezra iv.).

(2) The laying of the foundation-stone of the Temple in the second month of the second year: Ezra iii. 8—13 (Hengstenberg). To this the same obj. apply.

(3) The dedication of the Temple in the twelfth month of the seventh year of Darius, Ezra vi. 15—18 (Delitzsch).

(4) The extraordinary celebration of the Feast of Tabernacles after the completion of the second Temple: Nehem. viii. 13—18 (Stier).

The arguments noticed by Delitzsch as in favour of occasion (1) apply yet more forcibly to this more noted celebration. We find in later times that "v. 25 was the festal cry amidst which the altar of burnt offering was solemnly compassed, on the first six days of the Feast of Tabernacles once, and on the seventh day seven times. This seventh day was called the great Hosanna [cf. 25, note], and not only the prayers for the Feast of Tabernacles, but even the branches of willow trees, including the myrtles which are bound to the palm branch [חֲבֵלֵי בְּרִיחַ]... were called Hosannas (חֲסַנָּה, Aram. חֲסָנָה)." The Psalm itself, declaring, as it does, that the "voice of rejoicing and salvation is in the *tabernacles* of the righteous," may perhaps be regarded as making direct allusion to this Feast. Lastly, that the LXX. connected this Psalm with a Feast of Tabernacles appears probable from its rendering of v. 27, see note.

The Psalm therefore appears to find its natural origin in a Feast of Tabernacles. And this celebration, being open to neither of the objections which preclude that of Ezra iii. 4, may be fairly regarded as the actual occasion of its composition.

To trace the antiphonal character of the Psalm throughout is hopeless: the most plausible view perhaps is that vv. 1—19 were sung by the procession on its march towards the Temple, vv. 20—27 by those who received it at the Temple-gate, and vv. 28, 29 by both the choirs.

GIVE thanks unto the LORD :
 for *it is good*: because his mercy
endureth for ever.
 3 Let Israel now say, that his mercy
endureth for ever.
 4 Let them now that fear the LORD
 say, that his mercy *endureth* for ever.
 5 I called upon the LORD in distress :

1. Verses 1—4 form a prelude in which the *doxology* in common use at the time of the return from Babylon (cf. cvi. 1, cvii. 1) is taken up and expanded. As we have before observed, the H. *cheshb* occurring in all four verses is "gracious goodness" rather than "mercy." In 2—4 the Psalmist's appeal falls into the same divisions as that of cvi. 9—11, first naming Israel i.e. the Hebrew laity in general, then the Priests, then the *gadolim* or proselytes.

the LORD answered me, and set me in a large place.

6 The LORD is on my side; I will not fear: what can man do unto me?

7 The LORD taketh my part with them that help me: therefore shall I see my desire upon them that hate me.

8 It is better to trust in the LORD than to put confidence in man.

9 It is better to trust in the LORD than to put confidence in princes.

10 All nations compassed me about: but in the name of the LORD will I destroy them.

5—18. An account of a recent deliverance effected by Jehovah. Here and throughout the remainder of the Psalm the writer personifies his nation.

5. More correctly "*From out of the straits* [into which I had come] *I called upon Jah; Jah answered me* [by setting me] *in a broad place.*" In Hebr. breadth of room denotes a situation of comfort and liberty, just as the opposite term "straits" denotes discomfort and constraint, see xxv. 17, note. The pregnant construction in hemist. *b* is similar to that of xxii. 21 [22], lxxiv. 7.

The H. יה *yāh* in this hemist. we rend. "Jah," i. q. "Jehovah" (as in hemist. *a*) after the Targ. and Vulg. It is certainly possible however that יה should be attached as a final syllable to מרחב "broad place," so that מרחביה (a prolonged form expressing the highest degree of comparison, cf. מאפליה "deepest darkness," Jer. ii. 31) should be read. The rendg. will then be, "He answered me [by setting me] in a very broad place." The LXX. appears to have had this reading, which has also the support of the Masora (cf. Baer's Psalter), and the Talmud (*B. Pesachim* 117 *a*).

6. *a*. Lit. "Jehovah is for me:" the same words recur in 7 *a*: the rest of this v. is apparently based on v. 4 of the Davidic Psalm, lvi.

7. Or "Jehovah is for me, among those that help me; and I, I shall look [confidently] upon those that hate me."

8, 9. "Trust in," lit. "take refuge in."

10. *b*. Rend. "*It is by the name of Jehovah that I have cut them off.*" There is no occasion to regard "by the name of Jehovah" here as an oath, or appeal to Jehovah to bear witness that he should yet cut off his enemies. We decidedly prefer to regard *a'milām* in vv. 10, 11, 12, as an imperf. of succession, referring to an extermination which succeeded this gathering together of all the nations, and which is only just accomplished. Such an use of the Future is very common. The strictly Future sense here seems inapplicable, for the enemy is *already* extinct, v. 12; he had indeed tried to thrust Israel aside, but the latter has been rescued by Jehovah, v. 13. This view of the verse is favoured by the LXX.'s καὶ τῷ ὀνόματι κυρίου ἠμυνάμενοι αὐτοῦς. The root of *a'milām* (= *amīlēm*, cf. similar forms in lxxiv. 8,

11 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

12 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

13 Thou hast thrust sore at me that I might fall: but the LORD helped me.

14 The LORD *is* my strength and song, and is become my salvation.

15 The voice of rejoicing and salvation *is* in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

16 The right hand of the LORD *is* exalted: the right hand of the LORD doeth valiantly.

17 I shall not die, but live, and declare the works of the LORD.

18 The LORD hath chastened me sore: but he hath not given me over unto death.

19 Open to me the gates of righteousness: I will go into them, and I will praise the LORD:

20 This gate of the LORD, into which the righteous shall enter.

21 I will praise thee: for thou hast

Numb. xxi. 30, Exod. ii. 17, xxix. 30) or according to Baer's text *āmilam* (cf. *y'chithan* Hab. ii. 17), is *māl* or *mālal* "cut off," cf. xc. 6, and lviii. 7, note. Hengst. needlessly infers that the commoner use of *māl* compels us to find here the figure of "a forced circumcision" representing a victory over the heathen, the uncircumcised.

12. "Like bees;" cf. Deut. i. 44, "And the Amorites.....came out against you, and chased you as bees do." "As the fire of thorns," an emblem of short-lived fury, such material blazing only for a few moments, cf. lviii. 9.

13. Rend. "*Thou didst indeed thrust me aside that I might fall, but Jehovah helped me.*" *Thou*, the enemy individualized. LXX. preserves the general signif. in its *ὁσθεὶς ἀνερπάτην τοῦ πεσέιν*.

14. Lit. "Jah is my strength and my song;" these words are taken from the song of Moses, Exod. xv. 2. "My song," H. *zimrāth* (= *zimrāthi*). Cf. the form *nach'ldāth* "my inheritance," xvi. 6.

15. "Doeth valiantly," lit. "achieves strength," here and in 16 *b*. The same phrase occurs in lx. 12, cviii. 13, Numb. xxiv. 18.

16. "Exalted." H. *רוממה* *rômēmāh*, prob. an adj. from *רם* (= *רומ*), cf. *שוקם* from *שם*. That it is a Pause form of the active verb, either Past Pi., = "has exalted," or Partic. Pi. for *טרוממה* "is exalting," with the object unexpressed, is not probable, and the accentuation would in both these cases have to be *milēl* instead of *milra*. LXX. however rends. *ὑψώσε με*.

17. Rend. "*I shall not die, nay I shall live*, etc."

19. "Open to me," perhaps a literal request of the festal company, who have now reached the Temple-gate, responded to in vv. 20—27 by the Levites, who receive the procession: see Intro.

20. Rend. "*This is the gate [which belongs] to Jehovah; righteous men shall enter into it.*" This verse explains the phrase

heard me, and art become my salvation.

22 The stone *which* the builders refused is become the head *stone* of the corner.

23 This is the LORD's doing; it *is* marvellous in our eyes.

24 This *is* the day *which* the LORD hath made; we will rejoice and be glad in it.

25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

26 Blessed *be* he that cometh in the

"gates of righteousness," v. 19, as meaning those through which the righteous pass when wishing to join in the service of Jehovah: cf. Is. xxvi. 2 "Open ye the gates, that the righteous nation...may enter in."

22. The "stone" obviously means the Jewish nation, once exiled and contemptible, now reinstated, and honoured by the Presence of Jehovah in the New Temple. The figure is borrowed from the lately completed work of building. The head corner-stone (cf. Job xxxviii. 6) is important as that which unites two walls, and supports the roof. It may possibly have been a custom to render this stone conspicuous with carving and decorations. The same metaphor occurs in Is. xxviii. 16, "Behold I am He who has laid in Zion a stone; a stone well-tryed, a well-founded precious corner-stone," which passage as Perowne well remarks is the connecting link between this verse in its original context and its Messianic¹ application in the N. T. (cf. Matt. xxi. 42—44, Mark xii. 10, 11, Luke xx. 17, Acts iv. 11, 1 Pet. ii. 7). Cf. also the utterance against Babylon in Jer. li. 26, "They shall not take of thee a stone for a corner, nor a stone for foundations." The figure in this v. does not admit of exposition in detail, the Gentiles are of course those who 'refused' Israel, but Kurtz in vain labours to prove that they can with propriety be regarded as 'builders.' It is quite needless to suppose that there is reference here to any incident in the recent work of building, and Plumptre's conjecture (ap. Perowne) that some fragment of the Old Temple considered useless by the architects had been happily reserved by the Priests as suitable for the head corner-stone is fanciful in the extreme.

23. a. Lit. "From with Jehovah is this:" i.e. this is effected by the miraculous might of the Divine Presence.

24. a. "Day:" *yôm* may here mean the "day" of the feast now celebrated, or, with reference to the two vv. preceding, the "time" appointed by Jehovah for raising Israel from its degradation.

¹ Note that Rashi cites this verse in illustration of the Messianic interpr. of Micah v. [1], "*Small to be among the tribes of Judah.* Thou wert worthy to be small among the families of Judah by reason of the profanation of Ruth the Moabitess, which was in thee. *From thee shall there come forth one for me,* the Messiah, the Son of David, and thus it says, 'The stone which the builders refused.'"

name of the LORD: we have blessed you out of the house of the LORD. 27 God is the LORD, which hath	shewed us light: bind the sacrifice with cords, <i>even</i> unto the horns of the altar.
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25. "Save...I beseech thee:" H. *הוֹשִׁיעָה נָא* *hōshîdāh nā*, "*Hosanna*," LXX. *σωσον δέ*. With this cry, and with the recitation of 26 *a*, the multitude greeted Jesus on the occasion of His triumphal entry into Jerusalem: cf. Matt. xxi. 9.

26. *a*. "We" prob. means the company of Priests and Levites (not, as the Midrash states, the people of Jerusalem) who receive the congregation which has ascended the Temple-hill (cf. Introd.). The rendg. favoured by the accents is "Blessed in the name of the LORD be he that cometh," and bearing in mind that "Blessed be...in the name of the LORD" was a common formula (cf. cxxix. 8, Numb. vi. 27, Deut. xxi. 5, etc.) we are inclined to think that this is what the Psalmist means.

b. "Out of the house of the LORD," lit. "from the house etc.," appears to mean that they who bless are standing in the Temple. Del. however apparently understands the clause as qualifying the accus. "you,"—"Ye who belong to His house and to the church congregated around it,"—comparing lxviii. 26 "[ye who are] from the fountain of Israel."

27. *a*. Rend. "*Jehovah is God* [H. *él*] *and hath shewed us light*:" the latter clause perhaps refers, as Perowne suggests, to the priestly blessing, "Jehovah make His face shine [or "shew the light of His face," the same verb as here] upon thee."

b. "Unto"=not "to," but "*as far as*," H. *עַד*. What is meant by binding the *sacrificial victim* (*חַג* *chag*., commonly "feast," but used in this sense in Exod. xxiii. 18, Mal. ii. 3) as far as the altar-horns is uncertain. Perhaps Delitzsch's view is the most plausible, that the number of victims, on this occasion (not necessarily that of the Dedication) being very great, the binding of them had to go on in all parts of the court, even up to the projecting horns of the altar. We own we are not satisfied with this, but it is far better than Hengst's. interpr.—until it is raised upon the horns of the altar and sacrificed, and Perowne's (after that of the M'tsoodath Dâvid)—"till it is sacrificed, and its blood sprinkled on the horns of the altar." Both these require far too much to be supplied. The altar in Herod's Temple had, according to the Mishnah, a number of brazen rings on the north side, to which the animals were secured. Presuming that such rings were arranged one above another up to the projecting horns on the summit of the altar, we might interpr. this

28 Thou *art* my God, and I will
praise thee: *thou art* my God, I will
exalt thee.

29 O give thanks unto the LORD;
for *he is* good: for his mercy *endureth*
for ever.

passage to mean that all of them from the lowest upward would have to be employed by reason of the multitude of victims. But we do not know that there were such rings on the altar of Zerubbabel's Temple. The LXX. reads. *συστήσασθε ἑορτὴν ἐν τοῖς πυκάξουσιν* [scil. *κλάδοις*] *ἕως κ.τ.λ.*, doubtless finding allusion to the leafy boughs which formed the booths used at the Feast of Tabernacles, cf. Jerome's "Frequentate solemnitatem in frondosis." Symm. as if transposing the prepos. *συνδήσατε ἐν πανηγύρει πυκάσματα*. In Ezek. xix. 11, xxxi. 3, 10, 14, מִצְבָּחַי may possibly mean "tangled branches," but this signf. is irrequisite here.

28. Based on Exod. xv. 2. According to Del. this is the response of the congregation; while in ver 29 we have a *Hódoo* in which all the voices join.

INTRODUCTION TO PSALM CXIX.

GOD'S REVEALED WORD THE SUPPORT OF THE AFFLICTED.

TITLE. LXX. Ἀλληλουία.

THIS is the most artificial composition in the Psalter. It consists of 176 verses, broken up into twenty-two divisions of eight verses each. Each division is appropriated by one of the twenty-two letters of the Hebrew alphabet, the eight lines of the first division opening each with a word beginning with the letter Aleph, the eight of the second with a word beginning with Beth, and so on throughout the alphabet. The number of the letters of the alphabet is also, as Bengel observes, the number of times that the name of Jehovah occurs in the Psalm. Nor does the mechanical arrangement stop here. The Masoretes observe that every verse, save the 122nd and 132nd, contains a reference to the Law under one of ten designations, "Law," "Word," "Saying," "Testimonies," "Way," "Precept," "Statute," "Commandment," "Judgment," "Faithfulness" (or, according to another reading, "Righteousness").

Very diverse conjectures have been propounded with regard to the origin and intention of this singular composition. Ewald, for instance, regards the Psalm as the long prayer of an aged and experienced teacher; Delitzsch, on the other, insists with more reason that vv. 9 sq. and 99, 100 shew that the

writer is yet in his youth. Hupfeld and Hengstenberg renounce all hope of finding system or unity in the Psalm, and treat it as a series of unconnected aphorisms, while Delitzsch endeavours to trace throughout each "ogdoad" a distinct and sustained line of thought.

It is clear that the writer of this Psalm is in affliction on account of his adhesion to God's commandments, which has brought down upon him hatred and persecution on the part of those in power. It may, perhaps, be inferred from vv. 61, 109, that this hatred has manifested itself in attempts on his personal liberty. Delitzsch conjectures that the author writes within the walls of a prison, and certainly the monotonous, mechanical style of this poem might argue that the ideas of the writer are constrained by external circumstances. Much as the devoted piety of the writer appeals to our admiration, it must be confessed that the poem as such is altogether lacking in warmth and originality. These dreary mechanical ogdoads may well be the production of a hapless captive whose reflections are almost wholly turned inward, and who busies himself day by day with embodying in an artificial form those reminiscences and spiritual experiences which are his only sphere of thought. To connect this Psalm with any one period of Jewish history is now simply impossible. Its place in the Psalter is *à priori* a ground for assigning it to a time as late as that of the captivity. But how can we venture to assign the Psalm to any one epoch, when we cannot even ascertain whether the godless oppression which he complains of is that of a Jewish or a foreign magistracy?

ALEPH.

BLESSED are the undefiled in the way, who walk in the law of the LORD.

2 Blessed are they that keep his testimonies, and that seek him with the whole heart.

3 They also do no iniquity: they walk in his ways.

4 Thou hast commanded us to keep thy precepts diligently.

5 O that my ways were directed to keep thy statutes!

6 Then shall I not be ashamed, when

I have respect unto all thy commandments.

7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

8 I will keep thy statutes: O forsake me not utterly.

BETH.

9 Wherewithal shall a young man cleanse his way? by taking heed *there-to* according to thy word.

10 With my whole heart have I sought thee: O let me not wander from thy commandments.

5. "O that:" $\text{לָמַדְךָ} \text{אֵין. לעָלֶיךָ} = \text{לָמַדְךָ}$ of 2 Kings v. 3. For the derivation cf. לָמַד "O," and לָמַד , Aram. לָמַד , "would that."

9. "By taking heed [thereto]" or "by keeping watch on himself," for the verb *shâmar* can be used thus without *naphshô*, cf. Josh. vi. 18. For the Infin. with לָמַד , expressing the means or agency, Is. xlii. 7, li. 16 may perhaps be compared.

11 Thy word have I hid in mine heart, that I might not sin against thee.

12 Blessed art thou, O LORD : teach me thy statutes.

13 With my lips have I declared all the judgments of thy mouth.

14 I have rejoiced in the way of thy testimonies, as *much as* in all riches.

15 I will meditate in thy precepts, and have respect unto thy ways.

16 I will delight myself in thy statutes : I will not forget thy word.

GIMEL.

17 Deal bountifully with thy servant, *that* I may live, and keep thy word.

18 Open thou mine eyes, that I may behold wondrous things out of thy law.

19 I *am* a stranger in the earth : hide not thy commandments from me.

20 My soul breaketh for the longing *that it hath* unto thy judgments at all times.

21 Thou hast rebuked the proud *that are* cursed, which do err from thy commandments.

22 Remove from me reproach and contempt ; for I have kept thy testimonies.

23 Princes also did sit *and* speak against me : *but* thy servant did meditate in thy statutes.

"According to Thy word," כִּרְבֹךְ : this is doubtless the correct reading. Several MSS. and Versions however have the plur. form of דְּבָר here, and in vv. 16, 17, 25, 28, 42, 101, as too of אִמְרֵה in vv. 11, 103, 148, 162 : דְּבָרֶיךָ and אִמְרֵיךָ appear however to be the correct readings throughout the Psalm.

11. "Thy word," or "Thy saying" (אִמְרֵיךָ) see cv. 19 *b*, note), a different term from that of v. 9, and one that recurs in vv. 38, 50, 58, 67, 82, 103, 116, 123, 133, 140, 148, 154, 158, 161, 162, 170, 172. No distinction is made in A.V. between this and the other term, and the actual distinction is so slight that we content ourselves with this indication of the passages where the former, the less usual word, occurs.

20. *a.* גָּרְסָה *gar'sáh* ἄπ. λεγόμεν. = "is broken small," "is crushed : " cf. the cognate verb גָּרַס, and the subst. גָּרֶשׁ "gravel." The verb and its derivatives are common in Chald. and Syr. ; cf. too the Arab. *garasha*, contudit.

תַּאֲבָה, here only, = תַּאֲוָה : the Rt. תַּאֲבָה "longed" occurs only in this Psalm—vv. 40, 174. For the ל of cause, cf. Numb. xvi. 34, Job xxxvii. 1.

21. The position of אֲרוּרִים, *a'roorim* "cursed," as a predicate is peculiar. Perhaps the rendg. should be : "Thou hast rebuked the proud, they that err from Thy commandments are accursed." This is contrary to the accents, but has the support of LXX. and Syr.

22. "Remove." H. גָּל *gal* ; not i.q. גָּל *gól* "roll away," but from גָּלָה in signif. "uncover ; " "remove the cloak of reproach, etc., by which I am shrouded," cf. Is. xxii. 8, Nah. iii. 5.

24 Thy testimonies also *are* my delight *and* my counsellors.

DALETH.

25 My soul cleaveth unto the dust : quicken thou me according to thy word.

26 I have declared my ways, and thou heardest me : teach me thy statutes.

27 Make me to understand the way of thy precepts : so shall I talk of thy wondrous works.

28 My soul melteth for heaviness : strengthen thou me according unto thy word.

29 Remove from me the way of lying : and grant me thy law graciously.

30 I have chosen the way of truth : thy judgments have I laid *before me*.

31 I have stuck unto thy testimonies : O LORD, put me not to shame.

32 I will run the way of thy commandments, when thou shalt enlarge my heart.

HE.

33 Teach me, O LORD, the way of thy statutes ; and I shall keep it *unto* the end.

34 Give me understanding, and I shall keep thy law ; yea, I shall observe it with *my* whole heart.

35 Make me to go in the path of thy commandments ; for therein do I delight.

36 Incline my heart unto thy testimonies, and not to covetousness.

37 Turn away mine eyes from beholding vanity ; *and* quicken thou me in thy way.

23. "Did...speak," lit. "did speak one with another." H. נִדְבְּרוּ *nidb'ru*. Princes held quasi-judicial sessions, and conferences, with the object of suppressing him.

24. "[And] my counsellors." H. אֲנָשֵׁי עֲצָתִי lit. "men of my counsel," for which LXX. has καὶ ἡ συμβουλία μου τὰ δικάϊωμάτά σου, as if reading וְחִקְךָ עֲצָתִי.

26. "Declared," i.e. made confession of them, laid them open before Thee.

28. "Melteth," H. דִּלְפָּה, for which LXX. has ἐνύσταξε, as if reading דִּמְכָה וְדִמְכָה.

29. a. "The way of lying," i.e. the way which deviates from God's law and "judgments," which (v. 30) are "the way of truth."

b. Lit. "And favour me with Thy law;" the constr. is that of the double accus. as in li. [14].

32. "To enlarge" or "make broad the heart," denotes the rescuing of it from cramping terrors, and giving it εὐρυχωρία, cf. xxv. 17, cxviii. 5, notes.

33. "Unto the end:" עֶקֶב *ēkeḇ* in signif. *ad extremum* is peculiar to this Psalm, cf. ver. 112.

36. "Covetousness." H. בִּצְעַ *betsa*, prim. "booty," then the act or intention of getting unlawful gain, "rapaciousness." Why there is mention of this sin one cannot tell; possibly the afflicted writer had been tempted by bribes to act contrary to his principles.

37. דְּרָכֶךָ = "Thy ways." A defective plur., such as we find in vv. 41, 43, 149.

38 Stablish thy word unto thy servant, who *is devoted* to thy fear.

39 Turn away my reproach which I fear: for thy judgments *are* good.

40 Behold, I have longed after thy precepts: quicken me in thy righteousness.

VAU.

41 Let thy mercies come also unto me, O LORD, *even* thy salvation, according to thy word.

42 So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So shall I keep thy law continually for ever and ever.

45 And I will walk at liberty: for I seek thy precepts.

46 I will speak of thy testimonies also before kings, and will not be ashamed.

47 And I will delight myself in thy commandments, which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

ZAIN.

49 Remember the word unto thy servant, upon which thou hast caused me to hope.

50 This *is* my comfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly in derision: *yet* have I not declined from thy law.

52 I remembered thy judgments of old, O LORD; and have comforted myself.

53 Horror hath taken hold upon me because of the wicked that forsake thy law.

54 Thy statutes have been my songs in the house of my pilgrimage.

55 I have remembered thy name, O LORD, in the night, and have kept thy law.

56 'This I had, because I kept thy precepts.

38. *b.* A. V. probably right. Some however rend. "Stablish Thy word...which tends to the fearing of Thee." So apparently LXX.

41. "Mercies." מִסְתָּחִים rightly treated in A. V. as a defective plur. in accordance with the plur. form of the verb, LXX. inaccurately, ἔλαθαι τὸ ἐλεός σου. Similarly in vv. 43, 149, מִשְׁפָּטֶיךָ stands for מִשְׁפָּטֶיךָ (cf. vv. 156, 175) and must be rendd. as a plur. as in A. V.

45. "At liberty," or, as marg., "at large." H. "in a broad place," i.e. in freedom from constraint and intimidation, see note on v. 32.

48. The lifting up of the hands is an expression of fervent desire, or supplication. Cf. xxviii. 2, lxiii 5, cxxxiv. 2, cxli. 2.

54. "House of my pilgrimage," or "of my sojournings." This phrase indicates the present, as contrasted with the future world (the αἰώνιος σκηνάς, Luke xvi. 9, or οἰκίαν ἀχειροποίητον, 2 Cor. v. 1). The Rabbins also speak of a *bêth ôlâm*, or "everlasting house," but this appears to mean merely the grave (cf. "domus æterna" in Inscr. Orell. 1174 etc.) not, as has been supposed, the state of continued existence after death. LXX. here rends ἐν τόπῳ παροικίας μου, cf. S. Peter's charge παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους κ.τ.λ., 1 Pet. ii. 11.

55. *a.* Scil. *even* in the night.

56. Prob. "This was my lot [viz.] that I kept [=was enabled

CHETH.

57 *Thou art* my portion. O LORD : I have said that I would keep thy words.

58 I intreated thy favour with *my* whole heart : be merciful unto me according to thy word.

59 I thought on my ways, and turned my feet unto thy testimonies.

60 I made haste, and delayed not to keep thy commandments.

61 The bands of the wicked have robbed me : *but* I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee because of thy righteous judgments.

63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.

64 The earth, O LORD, is full of thy mercy : teach me thy statutes.

TETH.

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.

66 Teach me good judgment and knowledge : for I have believed thy commandments.

67 Before I was afflicted I went astray : but now have I kept thy word.

68 Thou *art* good, and doest good ; teach me thy statutes.

69 The proud have forged a lie against me : *but* I will keep thy precepts with *my* whole heart.

70 Their heart is as fat as grease ; *but* I delight in thy law.

71 *It* is good for me that I have been afflicted ; that I might learn thy statutes.

72 The law of thy mouth *is* better unto me than thousands of gold and silver.

to keep] *Thy precepts.*" But LXX. and Targ. as A.V. ; and so the M'tsoodath David, "This greatness which I am now in, it has come to me because I have kept Thy precepts."

57. So LXX., cf. Ps. xvii. 5. It is possible however that the sense is carried on from v. 56—"My portion, O Jehovah," I said, 'is to keep Thy words.'"

58. "Intreated Thy favour ;" *challôth pânim*, lit. "to stroke the face," is an expression of caressing flattering entreaty, cf. xlv. [13].

61. a. Rend. "*The snares of the wicked have surrounded me,*" cf. xviii. 4, 5. We have no authority but 1 Sam. x. 5, 10 for rendg. *cheb'le* "bands of," as A.V. after Targ. and Jer.

66. "Good judgment," or rather "good discernment." Perowne well remarks, "So S. Paul prays for the Church at Philippi that their 'love may abound more and more in *knowledge* and in all *perception.*' *ἐν ἐπιγνώσει καὶ ἐν πάσῃ αἰσθήσει.*"

69. "Have forged:" H. *tâph'loo* "have patched up," cf. Job xiii. 4, xiv. 17. LXX. prob. not knowing this verb, rends. *ἐπληθύνηθι ἐπ' ἐμὲ ἀδικία ὑπερηφάνων.*

70. a. A figure of obduracy and insensibility, cf. xvii. 10, lxxiii. 7, Is. vi. 10. *שׁבֹב* "is fat" occurs here only in O.T. The Rt. however is common in Chaldee and Syriac, cf. especially the deriv., *שׁבֹב* "*crassus,*" "*stultus*"

JOD.

73 Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me; because I have hoped in thy word.

75 I know, O LORD, that thy judgments *are* right, and *that* thou in faithfulness hast afflicted me.

76 Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, that I may live: for thy law *is* my delight.

78 Let the proud be ashamed; for they dealt perversely with me without a cause: *but* I will meditate in thy precepts.

79 Let those that fear thee turn unto me, and those that have known thy testimonies.

80 Let my heart be sound in thy statutes; that I be not ashamed.

CAPH.

81 My soul fainteth for thy salvation: *but* I hope in thy word.

82 Mine eyes fail for thy word, saying, When wilt thou comfort me?

83 For I am become like a bottle in the smoke; *yet* do I not forget thy statutes.

84 How many *are* the days of thy servant? when wilt thou execute judgment on them that persecute me?

85 The proud have digged pits for me, which *are* not after thy law.

86 All thy commandments *are* faithful: they persecute me wrongfully; help thou me.

87 They had almost consumed me upon earth; but I forsook not thy precepts.

88 Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth.

LAMED.

89 For ever, O LORD, thy word is settled in heaven.

90 Thy faithfulness *is* unto all generations: thou hast established the earth, and it abideth.

91 They continue this day according to thine ordinances: for all *are* thy servants.

79. *b.* So LXX., Targ., Syr., but according to the *C'thib* text, "And they shall know Thy testimonies."

83. *a.* Or perhaps, "Though I am become like a bottle in the smoke, etc." The Psalmist compares himself to a wine-skin shrivelled and blackened by the smoke in which it hangs. The fact that among the ancients wine-bottles were left "*bibere fumum*," with the object of mellowing the wine, is copiously illustrated by Rosenm. Perowne's inference "In this case the figure would denote the mellowing and ripening of the character by affliction" seems far-fetched. The effect of smoke on the exterior of the wine-skin resembles the withering, darkening influences of grief; cf. cii. 4, Lam. v. 10. Possibly also, as Hitzig suggests, the isolated position of the captive in his dungeon forms part of the comparison. *Kīḏōr*, "smoke," seems to have been a puzzle to the LXX. translator. Here *πάχνη* "frost" is given as the equivalent, and in cxlviii. 8, *κρύσταλλος*.

85. I.e. "The proud who are not after Thy law, have digged pits for me." LXX. gives *Διηγῆσαντό μοι παράνομοι ἀδολεσχίας* [... *לִי נִסְּוּ לִי חַיִּים*] ἀλλ' οὐχ ὡς ὁ νόμος σου, κύριε.

92 Unless thy law *had been* my delights, I should then have perished in mine affliction.

93 I will never forget thy precepts: for with them thou hast quickened me.

94 I *am* thine, save me; for I have sought thy precepts.

95 The wicked have waited for me to destroy me: *but* I will consider thy testimonies.

96 I have seen an end of all perfection: *but* thy commandment is exceeding broad.

MEM.

97 O how love I thy law! it *is* my meditation all the day.

98 Thou through thy commandments hast made me wiser than mine enemies: for they *are* ever with me.

99 I have more understanding than all my teachers: for thy testimonies *are* my meditation.

100 I understand more than the ancients, because I keep thy precepts.

101 I have refrained my feet from every evil way, that I might keep thy word.

102 I have not departed from thy judgments: for thou hast taught me.

103 How sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth!

104 Through thy precepts I get understanding: therefore I hate every false way.

NUN.

105 Thy word *is* a lamp unto my feet, and a light unto my path.

106 I have sworn, and I will perform

96. "Perfection," H. תְּכֵלֶה ἄπ. λεγόμεν. formed from כָּה as תְּנִיחָה, xxxix. [11], from גִּידָה. It may mean human "perfection," that which proceeds from nature only, as contrasted with the perfect revelation of God. Or perhaps we may rend. "I have seen an end to the whole range of things, etc." This signif. finds some support in the use of תְּכֵלֶה in Job xxvi. 10, xxviii. 3. We are inclined however to think that "finite thing" may be the true meaning, cf. Rashi's note: "To every finite thing there is an end and a limit, but thy commandments have no end or limit to their perfection," and Targ. "Of every thing that is striven after and wrought out I have seen an end." LXX. obscurely rends. συντελείας.

98. Rend. "Thy commandments do make me wiser than mine enemies." The verb is third fem. sing., the pronoun in hemist. *b* is also sing. This anomaly (if we are not to read the sing. for the present plur. form of the subst.) is to some extent illustrated by Joel i. 20, Is. lix. 12.

100. "The ancients," i.e. "the aged."

101. *a*. תְּכֵלֶה A kind of transition from the form of the תֵּלֶה verb to that of the תֵּלֶה verb.

103. *a*. The Rt. מִלֵּץ occurs here only. In Job vi. 25 מִרְץ is used in same signif. On the connection of מִלֵּץ with לוּץ cf. Fuerst's Lexic.

106. "And I will perform it," rend. "And I have established it," scil. my intention or vow of keeping God's judgments.

it, that I will keep thy righteous judgments.

107 I am afflicted very much: quicken me, O LORD, according unto thy word.

108 Accept, I beseech thee, the free-will offerings of my mouth, O LORD, and teach me thy judgments.

109 My soul *is* continually in my hand: yet do I not forget thy law.

110 The wicked have laid a snare for me: yet I erred not from thy precepts.

111 Thy testimonies have I taken as an heritage for ever: for they *are* the rejoicing of my heart.

112 I have inclined mine heart to perform thy statutes alway, *even unto* the end.

SAMECH.

113 I hate *vain* thoughts: but thy law do I love.

114 Thou *art* my hiding place and my shield: I hope in thy word.

115 Depart from me, ye evildoers: for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.

117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

118 Thou hast trodden down all them that err from thy statutes: for their deceit *is* falsehood.

119 Thou puttest away all the wicked of the earth *like* dross: therefore I love thy testimonies.

108. "Freewill offerings, etc.," i.e. his impulsive confessions and supplications.

109. *a.* I.e. I am conscious that my life is in continual peril; cf. the expression "to take one's soul into one's hand," meaning, to be prepared to risk one's life: Judg. xii. 3, 1 Sam. xix. 5, etc. and *δεδωῖτα ἐν τῇ χειρὶ τὴν ψυχὴν ἔχοντα*, Xenarchus ap. Athen. xiii. 3. The Vat. text of LXX. gives *ἐν ταῖς χερσὶ σου*.

111. *הטח* instead of *הנה*: similarly in v. 152 we have *יסרתם* for *יסדת*.

112. A.V. rightly. For the use of *עקב* in signif. "unto the end" cf. v. 33, and on the construction of the hemistiches, v. 44. LXX. wrongly rends. *עקב* here *δι' ἀντάμειψιν*, Vulg. "propter retributionem."

113. *a.* Rend. "*Waverers I hate*, etc.," *s'ippāh* is a "waverer opinion," *σέσφθ*, the word here used, = one who is wavering or inconstant, one whose heart is not wholly with God. Cf. the *ἀνὴρ δίψυχος, ἀκατάστατος*, κ.τ.λ. of James i. 8. Luther rightly, "Ich hasse die Flattergeister."

118. *a.* "Thou hast trodden down," or "Thou hast rejected," H. *salīthā*. The verb occurs again (in the Pi.) in Lam. i. 15.

b. LXX. "Ὅτι ἄδικον τὸ ἐνθύμημα αὐτῶν. Similarly Syr., Vulg., and P.B.V. The LXX. may have altered *תּרמיתם* "their deceit" to *תרעיתם* "their thought," to avoid the apparent tautology.

119. *a.* "Like dross," as by a fiery judgment. LXX. here rends. *Παραβαίνοντας ἐλογισάμεν πάντας τοὺς ἀμαρτωλοὺς τῆς γῆς*, Vulg. "Præ-

120 My flesh trembleth for fear of thee; and I am afraid of thy judgments.

AIN.

121 I have done judgment and justice: leave me not to mine oppressors.

122 Be surety for thy servant for good: let not the proud oppress me.

123 Mine eyes fail for thy salvation, and for the word of thy righteousness.

124 Deal with thy servant according

unto thy mercy, and teach me thy statutes.

125 I *am* thy servant; give me understanding, that I may know thy testimonies.

126 *It is* time for *thee*, LORD, to work: *for* they have made void thy law.

127 Therefore I love thy commandments above gold; yea, above fine gold.

128 Therefore I esteem all *thy* precepts *concerning* all *things to be* right; and I hate every false way.

varicantes reputavi omnes peccatores terræ," as if reading שׁוֹנִיִּם חֲשָׁבִיתִי.

δ. "Therefore," i.e. lest I should share their punishment.

120. "Trembleth," or "has shuddered." H. *samar*. Cf. Job iv. 15. LXX. καθήλων ἐκ τοῦ φόβου σου τὰς σάρκας μου, Vulg. "Confige timore tuo carnes meas." In illustration of these rendgs. it may be noticed that the H. *samar* primarily = "to stand on end," "to project," (whence *masmēr* and *masmereth* "a nail," and the adj. *sāmār* "prickly" Jer. li. 27), and that in Arabic the 2nd voice of *samara* has the signif. *clavis compegit*.

122. "Be surety for, etc.," i.e. grant me a guarantee of eventual deliverance and prosperity. The same petition occurs in Job xvii. 3, Is. xxxviii. 14. Targ., Syr. and Kimchi however understand the verb *ʾarḥb* to mean "make happy," apparently connecting it with *ʾarēb* "was sweet," or "was pleasant." This v. and v. 132 are the only two vv. in the Ps. which contain no one of the ten designations of the Law enumerated in our Introd.

126. a. Lit. "It is time for Jehovah to work," i.e. to interpose judicially.

127, 128. "Therefore," i.e. because iniquities thus call for Jehovah's interposition, and judgment on those who do not love His precepts is to be expected. The reasoning is thus the same as in 119 δ. In 127 δ, *páz*, "fine gold," is mistranslated *ροάσιον* (i.e. chrysolite) by LXX. followed by P.B.V. In v. 128 the esteem with which he regards God's precepts is contrasted with his hatred of every "way of falsehood," that is, of aberration from God. כָּל פְּקוּדֵי כָל is hardly "all precepts concerning all things," but "*all precepts of every sort*" according to Ezek. xlv. 30, Numb. viii. 16. There is no occasion to substitute for this phrase the simpler כָּל פְּקוּדֵי, though this latter has the authority of LXX.

PE.

129 Thy testimonies *are* wonderful : therefore doth my soul keep them.

130 The entrance of thy words giveth light ; it giveth understanding unto the simple.

131 I opened my mouth, and panted : for I longed for thy commandments.

132 Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.

133 Order my steps in thy word : and let not any iniquity have dominion over me.

134 Deliver me from the oppression of man : so will I keep thy precepts.

135 Make thy face to shine upon thy servant ; and teach me thy statutes.

136 Rivers of waters run down mine eyes, because they keep not thy law.

TZADDI.

137 Righteous *art* thou, O LORD, and upright *are* thy judgments.

138 Thy testimonies *that* thou hast commanded *are* righteous and very faithful.

139 My zeal hath consumed me, because mine enemies have forgotten thy words.

140 Thy word *is* very pure : therefore thy servant loveth it.

141 I *am* small and despised : yet do not I forget thy precepts.

142 Thy righteousness *is* an everlasting righteousness, and thy law *is* the truth.

143 Trouble and anguish have taken hold on me : yet thy commandments *are* my delights.

144 The righteousness of thy testimonies *is* everlasting : give me understanding, and I shall live.

KOPH.

145 I cried with *my* whole heart ; hear me, O LORD : I will keep thy statutes.

146 I cried unto thee ; save me, and I shall keep thy testimonies.

147 I prevented the dawning of the morning, and cried : I hoped in thy word.

148 Mine eyes prevent the *night*

130. "The entrance of," lit. "The opening of," i. e. "The revelation of," LXX. δῆλωσις.

131. *a*. "Panted," i. e. with longing desire. "Longed." The verb is a *אפ. לגום* ; it is prob. a secondary form of *אבה* as also is *אבה*, vv. 40, 174.

132. See v. 122, note.

136. "They," i. e. the men who are about him.

138. Rend. "*Thou hast commanded Thy testimonies in righteousness and in exceeding faithfulness.*"

139. "Consumed," *אכל*, a forcible verb, on which we have already commented ; see ci. 8, note.

140. "Very pure," lit. "fire-proved," as smelted metal.

In 145, 146, respectively, "Hear me.....statutes," "Save me.....testimonies," are best understood as the purport of this cry of the Psalmist.

147. *a*. I. e. "I anticipated the dawn with my cry."

b. The *K'ri* has the sing. "Thy word," the *C'hilb* the plur. "Thy words" Vv. 74, 81, 114, shew that the former is here, as usually, to be preferred.

watches, that I might meditate in thy word.

149 Hear my voice according unto thy lovingkindness: O LORD, quicken me according to thy judgment.

150 They draw nigh that follow after mischief: they are far from thy law.

151 Thou *art* near, O LORD; and all thy commandments *are* truth.

152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.

RESH.

153 Consider mine affliction, and deliver me: for I do not forget thy law.

154 Plead my cause, and deliver me: quicken me according to thy word.

155 Salvation *is* far from the wicked: for they seek not thy statutes.

156 Great *are* thy tender mercies, O LORD: quicken me according to thy judgments.

157 Many *are* my persecutors and mine enemies; *yet* do I not decline from thy testimonies.

158 I beheld the transgressors, and was grieved; because they kept not thy word.

159 Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.

160 Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

SCHIN.

161 Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

162 I rejoice at thy word, as one that findeth great spoil.

163 I hate and abhor lying: *but* thy law do I love.

164 Seven times a day do I praise thee because of thy righteous judgments.

148. He "prevents" the night watches also, inasmuch as none of these at their commencement find him asleep.

149. *b.* Or "*according to Thy judgments,*" for מִשְׁפָּטִים is prob. to be regarded here as in v. 43 as a defective form for מִשְׁפָּטִים. Cf. the phrase in v. 156. A comparison with that v. forbids the otherwise allowable rendg. "according as Thou art wont," P.B.V., after v. 132.

152. *a.* Rend. "*From Thy testimonies,* etc." The Divine testimonies themselves inspire a conviction of their perfectness and durability in the mind of their reader, and save him from deviating with the apostates of v. 150.

154. *b.* For this use of $\int$ cf. Is. xi. 3.

158. "Was grieved;" more lit. "was filled with loathing," cf. cxxxix. 21.

160. *a.* Rend. "*The sum of Thy word is truth.*" *Sum*: The H. *rôsh*, prim. "head," here apparently as in cxxxix. 17 = "the sum total," the aggregate of all the individual precepts of God's word. Cf. the similar use of κεφάλαιον.

b. Considered separately, each such "righteous judgment" must have in virtue of its truth eternal duration.

163. "Lying;" what is meant is specially "false faiths," deviations from that religion which the Psalmist so constantly declares to be "*truth.*"

164. "Seven times," i.e. constantly throughout the day, cf. Lev. xxvi. 18, Prov. xxiv. 16.

165 Great peace have they which love thy law: and nothing shall offend them.

166 LORD, I have hoped for thy salvation, and done thy commandments.

167 My soul hath kept thy testimonies; and I love them exceedingly.

168 I have kept thy precepts and thy testimonies: for all my ways *are* before thee.

TAU.

169 Let my cry come near before thee, O LORD: give me understanding according to thy word.

170 Let my supplication come before thee: deliver me according to thy word.

171 My lips shall utter praise, when thou hast taught me thy statutes.

172 My tongue shall speak of thy word: for all thy commandments *are* righteousness.

173 Let thine hand help me; for I have chosen thy precepts.

174 I have longed for thy salvation, O LORD; and thy law *is* my delight.

175 Let my soul live, and it shall praise thee; and let thy judgments help me.

176 I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

165. *b.* Or "and they have no occasion of stumbling," i.e. they have a firm stay against temptation. Cf. *καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν*, 1 S. John ii. 10.

168. *b.* I.e., because I was conscious that God observed and would requite my conduct: cf. Job xxxi. 4, etc.

169. *יְהוָה* here a mournful supplicatory cry, cf. lxxxviii. 2, note.

171. *b.* Or "for that Thou dost teach me Thy statutes."

INTRODUCTION TO PSALMS CXX.—CXXXIV.

IN writing on Pss. cxx.—cxxxiv. the first question that arises is, What is the meaning of the Title which is rendered in the A. V. "A Song of Degrees¹"? We have given in our General Introduction a brief compendium of the various interpretations of this Title, and have deferred a fuller discussion of its meaning to the present part of our work.

Since writing the above-mentioned compendium we have had the advantage of reading Mr Armfield's special work on the subject of "The Gradual Psalms." Mr Armfield apparently holds that the Title *shir ham-maa'lôth*, or *shir lam-maa'lôth* is capable of a double interpretation. With the well-

¹ We retain this rendering in the headings of these Psalms, not because we accept the interpretation it involves, but because we are not thoroughly convinced that any other interpretation is the true one. The student will however bear in mind that "*Song of* [or *for*] *the Temple-steps*" is the interpretation of *shir ham-maa'lôth* or *shir lam-maa'lôth* which most commends itself to us.

known view which connects these fifteen Psalms with the fifteen steps in the Temple, this author couples an interpretation which we had not before noticed. "It is that given by that most ancient of all Hebrew Commentaries on the Psalms, called the Midrash Tillim.... The Degrees, or goings up, are not the goings up from the Captivity of Babylon, as so many of the Hebrew and other writers have taken them to be, but the goings up out of any trouble or distress. The word is in the plural rather than in the singular,—'goings up' rather than 'going up'—because Israel had experienced several such deliverances.... The term 'goings up,' then, will not refer to the going up in the sense of mere physical motion on the journey from Babylon to Israel, but rather to the deliverance itself."

First, as to the authority quoted. The Midrash Tillim is not generally regarded as the most ancient, scarcely even as a valuable, source of exegesis on the Book of Psalms. Part of it is supposed to belong to the early part of the Geonim period (beginning in the latter quarter of the 5th century). Of the latter part we only know that writers of the 11th and 12th centuries were acquainted with it. To say nothing of Versions, the exegesis of both Talmuds is more ancient than the most ancient part of the Midrash Tillim.

Secondly, as to the value of this exposition in itself. The author gives no citation from Biblical or, indeed, other Hebrew literature in support of his view that *maa'lôth* ["goings up"] means "deliverances" generally, apart from the physical motion of journeys to the Holy Land. And we are very far from allowing that any such meaning can possibly be deduced either from the usage of *maa'lôh*, "going up," or from that of the verb *âlôh*, "went up," or its Hiph. *hee'lôh*, "caused to go up." The truth is that in *all* cases these words are connected with the idea of "physical motion" from a foreign country to Palestine. We use the phrase to "go up" from the provinces to the metropolis: the Hebrews employed it not only in this sense but also as a designation of any journey from a Gentile territory to the territory assigned by promise to Israel. Joseph "goes up" from Egypt to bury his father in the land of Canaan, Gen. i. 7; Shalmaneser "goes up" from Assyria to invade Samaria, 2 Kings xvii. 3, 5; Nebuchadnezzar "goes up" from Babylon to the territories of Jehoiakim, 2 Kings xxiv. 1. On the other hand, the phrase "to go down" from Palestine to Egypt, or from the metropolis to the remoter parts of Palestine, is too common to need illustration.

The captives are "caused to go up" from Babylon to Jerusalem, and God is frequently spoken of as "causing to go up," his people from Egypt, Babylon, etc. to their own land, but where have we any instance of the abstract use of the verb *âlôh*, such as Mr Armfield's interpretation requires? Where is "to go up," or "to cause to go up," unconnected with the idea of a physical journey? Where do we have the metaphor "to go up," or "to cause to go up," from adverse circumstances? We know of no passage that favours Mr Armfield's

view, unless it be Exod. iii. 17, where "to cause to go up from the afflictions of Egypt," is surely to be explained by the very common phrase "to go up from Egypt," as equivalent to "to bring up from Egypt and its afflictions [to the Promised Land]."

We may add that some of the "Songs of Degrees" are not songs of deliverance.

Going back to the better known and allowable explanations which we noticed in our General Introd. we find that each carries weight up to a certain point only; while all appear fairly rational and attractive, for no one are there any arguments that are absolutely convincing.

Thus the theory that these Psalms were sung by pilgrims going up to keep the feasts at Jerusalem, lacks support from the contents of these fifteen Psalms, only one of which (Ps. cxvii.) is connected with such pilgrimages. That which regards these Psalms as songs of the going up from Babylon fails in the same way, for though Pss. cxv., cxvii., cxviii. (and indeed all the fifteen) are appropriate to the troublous period that immediately succeeded Israel's Restoration, Ps. cxvii. is the only one that *certainly* refers to deliverance from Exile. Again, the theory that interprets "song of degrees" as meaning "a climactic Psalm," though favoured by the character of most of the fifteen, is weakened by the absence of gradually developed climax in Pss. cxv., cxvii., and by the fact that this feature is not unusual; Pss. xxix., cxlii., cxlv. have, according to this interpretation, equal claim to the Title, "Song of Degrees."

Lastly, we come to the traditional Hebrew explanation that the 15 songs of *maa'lôth* are so called from 15 *steps* in the Temple. As we have observed in our General Introd., the Mischnah, describing the ceremonial practised on the second—not "first," as Mr Armfield, the evening succeeding the first day is meant),—day of the Feast of Tabernacles, says that "words of songs" were sung upon the 15 steps that go down from the Court of Israel to the Court of the women, "*corresponding* to the 15 songs of degrees." Later writers state that the songs of *maa'lôth* ["goings up," or "steps"] were so called because they were performed on the 15 steps in question, thus making the "words of songs" identical with our 15 Psalms. And Kimchi improves on this, stating that on each step one Psalm was performed. But nothing of this kind is said in Mischnah. Mr Armfield makes the statement that the Gemara explains that it was the Songs of Degrees which were sung on these steps. We are not aware of the existence of a passage of this purport in Gemara, and the author gives no reference. We cannot see, with Mr Armfield, that these Psalms are particularly appropriate to the Feast of Tabernacles. And if they are so, why does the Jewish Church use other Psalms and not these on the occasion of this feast? This author is, however, more happy, we think, in his exposition of the functions of the fifteen steps in question. "What can be the

significance of Psalms being said upon what we have called 'a flight of steps' at all?.....The so-called *steps* were.....nothing less than what in modern English we should call the Orchestra of the Temple. The shape of them is at once suggestive of such a purpose, for they were not straight but semicircular in form. The Talmud expressly describes them thus.....'They were not straight but curved like the half of a circular floor' [Middoth, fol. 35. 1]..... These steps moreover occupied a position at the east of the altar.....And we have the fact that this position of the sacred orchestra exactly accords with that assigned to it in Scripture itself. 'Also the Levites which were the singers, all of them of Asaph, etc..... stood at the east end of the altar.' s Chron. v. 12."

We are inclined to think that with these steps our 15 Psalms were in some way connected, and that on this account the latter were severally styled "*a song of [or for] the steps.*" But what the ground of connection is remains an enigma. Granted that the steps were used as an orchestra, and that Psalms were sung on them, why, out of all the Psalms sung on them, were these fifteen selected to be called "*songs of the steps*"? May the explanation lie in the contemporaneity (accidental or otherwise) of the formation of this little book of fifteen Psalms, with the building of this particular part of the Temple?

This brings us to a second question, but one which we may consider irrespectively of the title, *shîr ham-maa'lôth*, or *shîr lam-maa'lôth*, if understood as above. What is the date of these Psalms? One of the Psalms (cxxvi.) is evidently post-exilic. But it will be noticed that cxxii., cxxiv., cxxxi., and cxxxi. are assigned by title to David, and cxxvii. to Solomon. Are these Titles authoritative? Or may we suppose that the "Songs of Degrees" were all written at one time, the time at which cxxvi. was written?

Let us consider what evidence we have on behalf of their contemporaneous origin.

The fifteen Psalms are similar in style: they are commonly climactic, so commonly that this feature has been understood to explain the general Title "Song of Degrees." "With one exception (the 132nd) they are all short, the utterance of a single thought or feeling, a sigh, a hope, a joy." Certain peculiar expressions connect some members of the group with others, and indicate a common authorship. For instance, in cxxv. 5 we have the words "*Peace upon Israel!*" appended as a quasi-ejaculatory prayer. They occur in just the same way in cxxviii. 6, cf. also cxxii. 8, "*I will now say, 'Peace be within thee!'*" In cxxx. 7 is a charge, "*Israel, hope thou in the LORD:*" it occurs again in cxxxi. 3. In cxxi. 2 we have "*My help [cometh] from the LORD which made heaven and earth,*" in cxxiv. 8 "*Our help is in the name of the LORD who made heaven and earth,*" in cxxxiv. 3 "*The LORD that made heaven and earth bless thee out of Zion.*" This latter verse is also linked with cxxviii.

5 a, where we read, "*The LORD shall bless thee out of Zion,*" and with cxxxi. 3, "*.....The mountains of Zion, for there the LORD commanded His blessing.*" Again, cxxviii. 5 b, "*Look thou upon the good of Jerusalem,*" reminds one of cxxii. 9, "*Because of the house.....I will seek thy good.*" In cxxi. 1 we have "*I will lift up mine eyes unto the mountains; from whence, etc....?*" in cxxiii. 1 "*Unto Thee have I lifted up mine eyes, O Thou, etc.*" cxxiii. 2 runs literally, "*So are our eyes unto the LORD* [אל יהוה] *our God,*" cf. cxxx. 6 "*My soul is to the Lord* [לַיהוָה] *more than they that watch, etc.*" The same rare form, *rabbath*, "much," or "exceedingly," occurs in cxx. 6, cxxiii. 4, cxxix. 1, 2, and רַבִּי for רַבִּי is a phenomenon of constant occurrence in this group.

If we except cxx., cxxiii., cxxvii., every Psalm in the group makes mention of "Israel," "Zion," or "Jerusalem." This last term has as yet occurred only six times in the Psalter. In this group it occurs five times. In most of the fifteen there are references to recent oppression, and assertions of Israel's present firm faith in Jehovah. To conclude,—some of the fifteen are mutually connected in subject, others in phrasology; there is not one that is not connected with other members of the group by tone, thought, diction, rhythm, or the climactic structure.

We are naturally led to account for this connection by referring the fifteen Psalms to one time and one author. For the time, Ps. cxxvi. refers us to the period succeeding the Exile, and though, as we have mentioned above, the other fourteen Pss. make no direct allusion to the recent Captivity, all of them may reasonably be assigned to this same period. The style is that of the post-exilic Psalms. The thoughts are just such as are most natural in the minds of the restored Captives. Complaints of tyrannical oppression, prayers for peace, proclamations of the blessedness of Zion and Jerusalem, and of the antiquity of the national rites, even the descriptions of the blessings of domestic life in cxxvii., cxxviii., specially befit the time when the social institutions and the religious ceremonial of the nation were being restored amidst the opposition of the Samaritans and the surrounding nationalities.

These are the best arguments we can bring forward from internal evidence in favour of the contemporaneity of the fifteen Psalms.

Mr Armfield, who warmly espouses the cause of the Titles, sums up the external evidence against this view as represented by the following "very slender crop of variants"—Two MSS. (12th and 13th centuries) omit the title of authorship in cxxii., three MSS. (12th, 14th, and 12th or 13th centuries) omit that in cxxiv., and two (13th and 14th centuries) omit that in cxxxi.

This is hardly a fair statement of the case. The chief external evidence against the five Titles of authorship in this group of Psalms lies in the fact that the "to David" of cxxii. is omitted by LXX. and Targ., that of cxxiv. by LXX.,

the "to Solomon" of cxxvii. by LXX., and the "to David" of cxxxi., cxxxi., by Targ. and LXX. (Cod. Vat.).

Now it is true that both LXX. and Targ. frequently translate inaccurately, especially where the Psalmist's meaning is obscure. Sometimes (and this is frequently the case in LXX.) they may be accused of adding or expanding Titles. But in what Psalms do we find portions of the inscription *lacking* an equivalent in LXX. or Targ.? For the LXX. we reply, in no other cases but those given above. For the Targ. (the substitution of Abraham for "Ethan" in lxxxix. not being fairly adducible), in no other cases. The LXX. and Targ. being thus constantly averse to the practice of eliminating Titles, no matter what difficulty they involve, the only explanation of the present omissions is that in some of the early Hebrew MSS., those namely which the LXX. and Targ. translated from, the inscriptions "to David" or "to Solomon" were wanting. This is surely stronger external evidence than any furnished either way, by MSS. of De Rossi or Kennicott.

To sum up. The majority of these Psalms are by their phraseology shewn to be the work of one author or guild of contemporary authors; one of them is certainly post-exilic, all of them as far as contents and language are concerned may be post-exilic. The only reason that we have for doubting that the fifteen are contemporary post-exilic productions is that four are entitled "to David," and one "to Solomon" in our Hebrew text, though no one of these five titles has its equivalent in both LXX. and Targ. In cxxii. (see *Intro.*), it would be simply absurd to maintain the Davidic authorship; cxxiv. 8 is clearly by the same hands as cxxi. 2, cxxxiv. 3, and therefore cannot be Davidic, cxxxi. 3 as clearly by the same hands as cxxx. 7, and cxxxiii. 3 is most naturally assigned to the same author as cxxxiv. 3, cxxviii. 5. We consider that these internal and external evidences are sufficient to warrant our rejection of the four titles. There remains only the case of Ps. cxxvii. This case is distinct, for here the internal evidence, instead of opposing, strongly favours the Title of Authorship. It is assigned to Solomon, and we find, not to mention the Proverb-like form of the whole composition, that certain phrases occur in it which are characteristic of the Book of Proverbs, while it happens that there are no special linguistic features connecting it with other Songs of Degrees. Are we on this account to eliminate Ps. cxxvii. from the other Songs, and assign it not to the post-exilic period but to that of Solomon?

We believe not. For first, though no particular phrases connect this Psalm with the others, in general style it is at all events not dissimilar. The subject, the domestic blessings of the God-fearing, is the same as in cxxviii. It maintains, as do so many of these Psalms, unity of thought throughout, and there are slight traces of the climactic structure; and the LXX., as we have noticed above, omits the Title "to Solomon."

Assuming that the other 14 Psalms are by one author or guild of contemporary authors, it certainly appears improbable that a composition of the same form as the others, bearing the same Title, "A song of Degrees," and appearing in the very midst of the group, should belong to a much earlier period. And as we have noticed in our General Introduction (see under "Asaph") we cannot adopt the view which is held by several moderns that later Hebrew Psalmists were wont to prefix to their compositions the names of earlier and greater poets. It cannot even be granted that *li-Sh'lōmōh* may mean "after the style of Solomon." Either the Psalmist is Solomon, or a later hand prefixed "to Solomon" to the Psalm. We think there is a natural presumption in favour of this latter explanation from the absence of the Title in the LXX. (i.e. probably in the Hebrew MSS. which the LXX. used), and from the fact that the other four Titles of Authorship apparently have their origin in the mistaken conjectures of a compiler of later times.

Would not this be a satisfactory account of the matter—that the post-exilic writer of the other Songs of Degrees, having decided to adopt the Proverb-like form for this particular composition, borrowed to some extent the phraseology of Solomon's great book of Proverbs, and that the later compiler, just as he was led by v. 5 of Ps. cxxii. to prefix there the name of David, was induced by these phenomena to ascribe the Psalm to Solomon, as whose work it appeared, in some copies but not in others. Of course in our absolute ignorance of the origin of the Titles it is impossible to adopt any explanation of the present difficulty as decisive. The above explanation is merely offered as the most satisfactory that we know of. (See further cxxvii. Introd.)

INTRODUCTION TO PSALM CXX.

OPPRESSIVE NEIGHBOURS.

TITLE. "A Song of Degrees."

It would seem that the Psalmist here personifies his nation. He complains of the malicious slanders of the surrounding nationalities, whom he likens to the barbarous tribes of the Moschi, and to the nomad hordes of Kedar. The history of the restored Jews represents the semi-idolatrous Samaritans and other tribes in such a hostile aspect towards the Jews, that we do not doubt

that it is they who are the persecutors complained of in these post-exilic Psalms. Ezra iv. tells us that when "the adversaries of Judah and Benjamin" failed to gain permission to cooperate in the work of Temple-building, they "weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia" (vv. 4, 5). Of this malevolence a special instance is recounted in Ezra v. But throughout Jehovah supported Israel, and again and again must the national experience at this period have been—"In my distress I cried unto the LORD, and He heard me."

In the Synagogue (according to the Ritual of the Ashkenazim) Pss. cxx.—cxxxiv. are recited after service on the Sabbaths intervening between Tabernacles and Passover.

By the Greek Church the Gradual Psalms "are called Proskyrta from the opening words in the LXX. version of Psalm cxx., and they are said, all but the last, at Vespers in the fifteen weeks before Christmas, cxxxvi. being substituted for cxxxiv. already occurring in Nocturns, and they are also used on week-days in Lent. In the West they were anciently recited daily throughout Lent." Neale.

IN my distress I cried unto the
LORD, and he heard me.
2 Deliver my soul, O LORD, from
lying lips, and from a deceitful
tongue.

3 What shall be given unto thee? or
what shall be done unto thee, thou
false tongue?
4 Sharp arrows of the mighty, with
coals of juniper.

1. The first verse refers to a Prayer offered up lately, which Prayer is embodied in vv. 2—7. According to hemist. *b* "and He heard me," lit. "and He answered me," deliverance has already been vouchsafed in answer to his supplication, for the passages ordinarily cited do not justify our regarding the verb as a future rather than as a past.

2. "Deceitful tongue." See v. 3, note.

3. Lit. "What shall one give to thee, and what shall one add to thee, O thou deceitful tongue?" i.e., according to the common idiom, "What gifts shall one bestow, yea, accumulate upon thee, etc.?" There is some little difficulty in the masc. form *l'cd* "to thee," for *lāshôn* tongue is a femin. noun. Probably the gender of *lāshôn* is attracted into that of the malicious adversary who is in reality the object of the Psalmist's address. "Deceitful tongue," the same words as in v. 2—*lāshôn r'miyyāh*. To take *r'miyyāh* here in its common signf. as a subst., so that the words = "tongue of deceit" (cf. *l'shôn mirmāh*, lii. 6), is impossible with the absol. form *lāshôn* preceding.

5 Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar!

6 My soul hath long dwelt with him

that hateth peace.

7 I am for peace: but when I speak, they are for war.

Unless therefore we should point *l'shôn*, we must regard *r'miyyāh* as an adj. from an unused masc. *rāmī*. (Cf. the forms עֲנִיָּה, כְּרִיָּה). In the LXX. this verse is apparently addressed directly to the enemy, *ῥι δοθείη σοι.....πρὸς γλῶσσαν δολίαν*;

4. *a.* Lit. "Sharpened arrows of a warrior," i.e. such as a warrior uses. "Coals of juniper," or rather "coals of broom." The root of the broom (*rethem*, H. *rôthem*) is still much used by the Arabs for charcoal; it appears to have been noted among the Hebrews as retaining heat longer than other fuel: "All [other] coals when they are quenched outside are quenched inside, but these become quenched outside but not inside." Ab. Ezra. The conjunction of coals with arrows here does not warrant a reference to *malleoli* or flaming arrows: rather God is conceived of (cf. xviii. 12) as casting down actual coals of fire from Heaven upon the heads of these persons.

5. *b.* More correctly "*That I dwell with the tents of Kedar*," i.e. (cf. lxxxiii. 6, note) with the tent-dwelling tribes of Kedar. "Mesech" (more correctly "Meshech") was a son of Japheth, Gen. x. 2, 1 Chron. i. 5. Here and in Ezek. xxvii. 13, xxxviii. 2, xxxix. 1, the name signifies the territory of the Moschi on the borders of Colchis and Armenia. From Kedar, the second in order of the sons of Ishmael, a nomad Arab tribe took their name.

The two names doubtless here denote the rude and brutal neighbours, from whose molestations the Psalmist was suffering: both nations being remote, little known, and presumed barbarous. The LXX. reads. hemist. *α*, Οἶμοι ὅτι ἡ παροιμία μου ἐμακρύνθη, connecting Meshech with the R. מִשְׁךְ "draw out at length."

7. Lit. "I am peace:" cf. cix. 4, note. "When I speak," H. *cī a'dabbēr*, the same construction as cxvi. 10.

INTRODUCTION TO PSALM CXXI.

JEHOVAH THE BELIEVER'S PROTECTOR.

TITLE. "A Song of Degrees."

The general purport of this beautiful little poem is obvious. Not so are the circumstances under which it was written. By some (as Ewald, De Wette)

the author is supposed to be in exile. He turns his face towards the distant mountains of Palestine, and cheers his soul with the reminder that Jehovah is working for him even in his cheerless captivity, and that He shall preserve him from all evil.

Others suppose that the Psalm was one of those sung by the caravans of pilgrims going up to the yearly feasts. As the procession catches the first glimpse of Mount Zion, it strikes up with "I will lift up mine eyes unto the hills: from whence cometh my help?" The change of person after the second verse is understood to shew that the Psalm was portioned out among different voices.

It appears more probable that the Psalm expresses the pious confidence of an individual believer, who, like the author of xci., addresses his inner self in words of comfort which are framed as if proceeding from another person. No particular allusion in this composition indicates the time of writing, but it appears (see cxx.—cxxxiv. Introd.) to be naturally connected by phraseology and diction with the post-exilic period, and with the compositions that are its offspring.

The Title to this Psalm is not the customary *shîr ham-maa'lôth*, but *shîr lam-maa'lôth*, therefore literally not "Song of the Degrees," but "Song for the Degrees." Some absurd interpretations of the preposition are given by the Rabbins. Rashi, referring to R. Eliezer hak-Kâlû, finds an allusion to "thirty [𐤇 / having the numerical value thirty] ranks [of angels] raised one above another up to the throne of glory," who are "flying and going upward in melodious utterance of the *shîr ham-maa'lôth*." What the real distinction is, if there be any at all, between the two expressions, is undiscoverable.

It is, perhaps, part of the Psalmist's plan that the partic. *shômêr*, "keeper," or "preserver," and the future *yishmôr*, "he shall keep or preserve," occurs each exactly three times in the poem.

I WILL lift up mine eyes unto the hills, from whence cometh my help.	2 My help <i>cometh</i> from the LORD, which made heaven and earth. 3 He will not suffer thy foot to be
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1. a. "Hills," or rather "*mountains*." This may mean the mountains of Palestine generally, in which case the phrase recalls Ezekiel's common designation of his native land as "the mountains of Israel." Or that ridge only, of which the sacred Mt. Zion was a peak, may be meant. This view seems best adapted to the context; those mountains must be most suitable which are likely to furnish help to the Psalmist. In similar language the writer of cxxiii. turns his gaze to the *heavenly* abode of Jehovah—"Unto Thee lift I up mine eyes, O Thou that dwellest in the Heavens."

moved: he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The LORD is thy keeper: the LORD is thy shade upon thy right hand.

6 The sun shall not smite thee by day, nor the moon by night.

7 The LORD shall preserve thee from all evil: he shall preserve thy soul.

8 The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

6. This clause is interrogative, for יִנָּד always, even in Josh. ii. 4="Whence?"

3. "He will not, etc." Ordinarily, $\text{לֹא} \text{אֵל} = \mu\eta$, and some would rend. here "May He not, etc." More prob. here and in xxxiv. 5, l. 3, it is merely an emphatic form of the ordinary negative, $= \text{οὐ} \mu\eta$, as it is rendd. by LXX. in l. 3. There is no occasion to put this denial in the form of a question as Ewald, "Surely He will not, etc...?" Rend. "*He will not at all suffer thy foot to be moved; He that keepeth thee will not slumber at all.*" LXX. wrongly rends. hemist. $\alpha \text{ Μὴ δάψῃς εἰς σάλον τὸν πόδα σου.}$

5. What is true of Israel is true of the individual believer also. In 6 all that is meant is that Jehovah is a shelter to the believer, and is ever at his right hand to forestall his need. For the latter conception cf. xvi. 8, "He is at my right hand, I shall not be moved," cix. 31, "He shall stand at the right hand of the poor," and cx. 5. There is no reference to a particular quarter of the compass. Such explanations as that of Phillips, "In the case of a Jewish exile returning from Babylon, he would have to travel in an easterly direction [?], and would consequently have the south on his right hand, the quarter of the sun at mid-day, when its rays are most searching, and when a shade would therefore be the most requisite," arise from disregard of the Hebrew idiom.

6. "Smite thee:" the same verb hiccāh is used with reference to the injurious effects of the sun on the person in Jonah iv. 8, Is. xlix. 10, and on plants in cii. 4. "The transferring of the word to the moon is not zeugmatic. Even the moon's rays may become insupportable, may affect the eyes injuriously, and (more particularly in the equatorial regions) produce fatal inflammation of the brain."—Del.

The Fathers, stumbling at the literal signif. of this promise, are particularly unhappy in their mystical interpr. of it. Aug., for instance, "tells us that the sun is Christ's Godhead, the moon the Church, deriving all its light from Him,.....so that the verse is a promise to the faithful that they shall not be offended either in Christ or in the Church."

8. "Thy going out and thy coming in:" this phraseology is

borrowed from the blessing for obedience in Deut. xxviii. 6, "Blessed art thou when thou comest in, and blessed art thou when thou goest out," cf. also Deut. xxxi. 2, 1 Sam. xxix. 6. What is meant is "Jehovah shall bless thee in all the actions of thy life."

INTRODUCTION TO PSALM CXXII.

SUNNY MEMORIES OF A RETURNING PILGRIM.

TITLE. "A Song of Degrees: to David."

LXX. Ὁδὴ τῶν ἀναβαθμῶν.

THE most rational view of this Psalm is that it is the retrospect of a Pilgrim returning from attendance at one of the three annual Feasts.

The similarity to post-exilic Psalms, the reference to the pilgrimages of bygone days, and the designation of Jerusalem as "thou that art *built*," bespeak the period succeeding the Restoration. The Hebrew Title "to David," which is without equivalent in LXX. and Targ., is doubtless to be discarded. It appears to have had its origin in a misunderstanding of v. 5, which in reality imperatively demands the post-Davidic date. (See further, cxx.—xxxiv. Intro.).

Ewald fancifully supposes the Psalm to be a blessing on a party of pilgrims by an old man, unequal now to the fatigues of the Pilgrimage, but mindful of the joy which such occasions formerly brought him. "The departure of his friends reminds him of the alacrity with which he too had once obeyed a similar summons; his spirit is fired by sympathy with their enthusiasm." ("Four Friends.") Nothing in the Psalm specially favours this view, and in such a case we should expect expressions of mournful regret rather than such exultation as characterizes the present composition.

I WAS glad when they said unto me, Let us go into the house of the LORD. ² Our feet shall stand within thy	gates, O Jerusalem. ³ Jerusalem is builded as a city that is compact together: ⁴ Whither the tribes go up, the
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1. a. Lit. "I had joy in those who said to me."

2. Rend. "*Our feet halted* [stood firm, ceased from moving on] *in thy gates, O Jerusalem.*" Here, as in v. 1, the verb is in the Past. LXX. rightly ἐφράνθην, ἐστῶτες ἡσαν.

3. Rend. "*Jerusalem, thou that art built up as a city which is compact in itself.*" *Built up*, scil. *again*, for the Hebr. verb, בָּנָה

tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

5 For there are set thrones of judgment, the thrones of the house of David.

6 Pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls, and prosperity within thy palaces.

8 For my brethren and companions'

bāndh "built," here and in cii. 16, cxlvii. 2,="rebuilt." *As*, the *Caph veritatis*: Jerusalem is rebuilt so as actually to be a city, unusually compact and consolidated. Thus Chrysostom remarks—*Τὸ συγκεκροτημένον αὐτῆς λέγει τῶν οἰκοδομῶν καὶ τὸ ἀσφαλές, καὶ τὸ πεπυκνωμένον, καὶ ὅτι οὐδὲν ἔρημον εἶχε κατὰ τὸ μέσον.* The LXX. (perhaps reading *יְהוּדָה* for *יְהוּדָה*) rends. *ὡς πόλις ἣς ἡ μετοχὴ αὐτῆς ἐπὶ τὸ αὐτό*, which is understood to refer to the unanimous assemblage of the tribes in Jerusalem, regarded as a claim on their part to participation in the city.

4. *a.* Rend. "*Whither the tribes went up*," scil. in time past: the reference is to the three annual occasions, when every Israelite was required to appear before Jehovah; cf. Exod. xxiii. 17, xxxiv. 23, Deut. xvi. 16. "Unto the testimony of Israel:" rend. "[As] a testimony to Israel:" i.e. these pilgrimages were the subject of a Divine testimony or precept to Israel. Similarly in lxxxi. 5 the keeping of the Passover is said to have been "ordained in Joseph for a *testimony*." *Êdooth, testimony*, is thus not an accus. but a nomin. in apposition to the whole clause preceding.

5. "Are set." The phrase *ישב למשפט*, "to be seated for judgment," is here transferred from the persons to the seats: cf. cxxv. 1. The "thrones" indicate the judicial seat in the palace, cf. 1 Kings vii. 7, not (as apparently understood by Targ.) the raised seat of the king in the Court of Israelites. On "for," Perowne well remarks "Jerusalem had become the religious capital of the nation, because it was already the civil capital. The law had enjoined that the supreme tribunal should be in the same place as the sanctuary (Deut. xvii. 8, 9). But Jerusalem was first the civil metropolis, the city of David (2 Sam. v. 9, vi. 12, 16), before it became "the city of God."

6. *a.* Perhaps="Give hearty salutation to Jerusalem," cf. the phrase *שאל לו לשלום*—to greet any one with a salutation,—and especially its Aramaic equivalent, *שאל שלמה ד*, where the construction is exactly the same as here. To the common form of such salutations *לך שלום* (cf. N. T. *εἰρήνη σοί*, Arab. *essalamu a'layca*) or *לשלום לך* the succeeding vv. are adapted.

sakes, I will now say, Peace *be* within | 9 Because of the house of the LORD
thee. | our God I will seek thy good.

7. *a.* Rend. "*Peace be in thy stronghold.*" cf. for this use of *chél* Nah. iii. 8.

8. The "brethren" and "companions" are the compatriots whom the pilgrim leaves within the city walls.

INTRODUCTION TO PSALM CXXIII.

PRAYER OF THE DESPISED NATION.

TITLE. "A Song of Degrees."

IN the first verse the writer speaks in the singular number, probably as representing the whole nation collectively. The other verses are certainly the utterance of the persecuted nation, not of an individual. Believing as we do that these "Songs of degrees" are post-exilic, we find a full illustration of the Psalmist's complaint in the accounts of the contemptuous opposition which the Samaritans and others offered, when the restored nation busied itself with the rebuilding of their city. "When Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, 'What is this thing that ye will do?'"—Nehem. ii. 19. Cf. our verse 4.

UNTO thee lift I up mine eyes, | 2 Behold, as the eyes of servants
O thou that dwellest in the | look unto the hand of their masters,
heavens. | and as the eyes of a maiden unto the

1. "Lift I," more correctly "*have I lifted,*" "dwellest in," so LXX.; better "*sittest in,*" cf. the Targ., "Thou that sittest on the throne of glory in the heavens." On the final termination *î* see cxiii. 5, note.

2. The apodosis is, more literally, "so our eyes are upon Jehovah our God, until He shew us favour." In *a* the elder Kimchi interprets "When servants are struck by their masters, to whom can they lift up the eye but to them, that they would have compassion on them, and let their hand fall from them? So we, whom God, Blessed be He, has smitten, can only lift up our eyes to Him, etc." This reference to the "punishing hand" of the master and mistress is

hand of her mistress; so our eyes *wait* upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are ex-

ceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, *and* with the contempt of the proud.

pressed by Hengst. who cfs. Gen. xvi. 6, "Behold thine handmaid is *in thy hand*, do to her what seemeth good to thee," 9, "Return...and humble thyself *under her hands*." And that the Psalmist regards himself as experiencing Divine chastisement might be, perhaps, inferred from the apodosis. Prob. however all that is meant is,—As slaves keep their eye on the gestures of those whom they obey in readiness to anticipate their wishes, so look I constantly for Divine succour.—The Lat. phrases *a nutu pendere*, *a vultu, ore*, etc. are cfd., and Perowne notices the expressions with reference to a slave, "oculos in oculis heri habere," Plautus, "oculos nunquam ab oculis dimovere," Terence.

3. *a.* More lit. "Be favourable unto us, O Jehovah, be favourable unto us."

4. "Exceedingly" רַבַּת *rabbath*, used of time in cxx. 6. The anomaly of הִלְעַנּוּ in sense "the scorning of" may possibly be explained according to Zech. iv. 10, 2 Kings xvi. 14, so that "the scorning, namely that of those that are at ease," would be the literal meaning. Cf. Gesen. *Gram.* § 108, 2 *c.*

"The proud." According to the *K'ri*, נָאִי יוֹנִים "proud ones of oppressors" should be read. But נָאִי יוֹנִים would in this case be required, for נָאִי not נָאִי is the sing. absol. form. Doubtless, however, the *C'thib* text which has but one word is here to be preferred. Whether this word should not be pointed נָאִי יוֹנִים, in which case we should have a regular formation such as עֲלִיּוֹן, אֲבִיּוֹן, רַעֲיוֹן, may fairly be doubted. LXX., Targ., Syr., etc. follow the *C'thib* text.

INTRODUCTION TO PSALM CXXIV.

JEHOVAH THE DELIVERER FROM RAGING HOSTILITY AND INSIDIOUS SNARES.

TITLE. "A Song of Degrees: to David."

LXX. Ὠδὴ τῶν ἀναβαθμῶν.

THOUGH entitled in the Hebrew "to David," (possibly because the position described and the figures employed recall that Psalmist), this Psalm is not to be

divorced from the other members of the group. Verse 8 obviously assigns it to the same hands as cxxi. and cxxxiv. It is a post-exilic Psalm. [See further *Introd.* to cxx.—cxxxiv.]

We have here a thanksgiving for deliverance from oppression of the same kind as is complained of in Pss. cxx., cxxiii. There being certainly incessant opposition against the returned captives while busied with the restoration of their city and Temple, there must have been many occasions before the completion of their work when their ability to pursue it was deemed due to Divine interposition. Modern commentators seem to us to adopt an erroneous plan in striving to connect little Psalms of this kind with the deliverances which are most prominent in the national history. The Psalm may perfectly well have had its origin in some such deliverance as that of Nehem. v., vi., when Tatnai and others tried ineffectually to persuade Darius to stop the work of the restored tribes. But we cannot doubt that many such perils and deliverances were experienced, which nevertheless are not recorded in Scripture. Consequently to find one special occasion for this Psalm is impossible. Perowne says "there can be little doubt that this Psalm (the 124th) records the feelings of the exiles when the proclamation of Cyrus at length permitted them to return." To this statement we demur. No one deliverance more than another is indicated by the Psalm, and, as far as its language guides us (see cxx.—cxxxiv. *Introd.*), it would seem to have sprung from a later time, that when the Jews, their return journey completed, were busied amidst continually fluctuating fortunes with the reinstatement of city, rites, and Temple.

I *If it had not been* the LORD who
was on our side, now may Israel
say;

2 *If it had not been* the LORD who
was on our side, when men rose up
against us:

1. In this and the following verse Hupf., Del., and other commentators adopt the rendg., "Had not Jehovah been on our side, etc.," treating the ש "that" or "who" of שיהיה as pleonastic. And so the LXX. Hupf. urges that we have no right to supply the substantive verb after the conjunction *loolē* "if not," and though xciv. 17, cxix. 92 are sufficiently similar, there is certainly no instance of exactly this form of construction. On the other hand this pleonastic use of the pronoun *after* the subject noun of the sentence is, we believe, far more unwarrantable. Delitzsch's appeal to Aramaic usage appears quite irrelevant, for though לוֹא *utinam* is in that dialect generally followed by ש or 7, there is no instance apparently of this use in the case of לוֹא־לֹא, the negative form corresponding to לוֹא־לֹא. We much prefer the rendg. of the A.V., which has apparently the support of the Targ., as also that of most commentators.

3 Then they had swallowed us up quick, when their wrath was kindled against us :

4 Then the waters had overwhelmed us, the stream had gone over our soul :

5 Then the proud waters had gone over our soul.

6 Blessed *be* the LORD, who hath not given us *as* a prey to their teeth.

7 Our soul is escaped as a bird out of the snare of the fowlers : the snare is broken, and we are escaped.

8 Our help *is* in the name of the LORD, who made heaven and earth.

3. Only here and in the two following vv. do we find the form אִי *a'zay* in the signif. of אִי *az* "then:" cf. the Aram. אִי . Here, just as אִי in cxix. 92, it introduces the apodosis after לֹלִי (a service for which כִּי is more commonly used), and the meaning "then," "at that time," is not to be pressed to its full extent. The LXX. rightly rends. it in all three vv. by *ἄρα*. "To be swallowed up quick," or "alive," commonly denotes to be engulfed in the Sh'ol or Hades; cf. lv. 15, Prov. i. 12, and the less figurative Numb. xvi. 33. Here however, unless the metaphor in *a* is distinct from that of *b*, the Poet rather compares the enemy to a furious beast (cf. ver. 6) whose jaws are opened wide to swallow his prey.

4. "The stream." H. *nachlâh*. This form in signif. "to the stream" appears in Numb. xxiv. 5; such a rendg. is of course impossible here, and apparently the termin. *âh*, like the Aram. *â*, merely renders the subst. definite, as in the words הַיָּרְדֵּן , הַנָּחַל lxix. [16]. LXX. incorrectly rends. *χείμαρρόν διήλθεν ἡ ψυχὴ ἡμῶν*.

5. The arrogant wrath of the enemy cfd. to a swollen stream: see for the same metaphor xciii. 3. "Proud:" the H. זָדוֹן *zēydōn* would seem rather to have the signif. "swelling" or "seething," which is doubtless the primary import of the Root זדן *zood*. The form of the adj. is peculiar. LXX. rends. *τὸ ὕδωρ τὸ ἀνυπόστατον*, possibly understanding the adj. as we do: the Vulg. however interprets the LXX., "aquam intolerabilem." There is no difficulty in the sing. verb., the closing clause of v. 4 being interwoven with this v.

6. The figure of a voracious beast of prey, again applied.

7. The figure of a snare set for a bird, as in Prov. i. 17, vi. 5, and in many other places.

INTRODUCTION TO PSALM CXXV.

JEHOVAH ISRAEL'S DEFENCE AGAINST APOSTASY.

TITLE. "A Song of Degrees."

FAITHLESS and backsliding as Israel had proved itself in former days, it is no wonder that the pious Psalmist trembles lest the blasts of foreign tyranny, which have swept upon the sacred nation with such protracted severity, should uproot it from its basis of true religion. The long domination of a heathen power during the recent exile, and the present molestations of the semi-idolatrous Samaritans, must doubtless have had their effects on the weak-hearted among the Psalmist's countrymen. In the present poem therefore words of consolation and of threatening are naturally blended. The faithful, says the Psalmist, need not be terrified, for calamity shall not endure; they have a firm foundation which cannot totter, and Jehovah is to them as it were a bulwark, deterring the oppressive foe who would pervert them from their holy faith. May Jehovah shew a sign of his gracious recognition of such men! But woe to the double-minded and half-apostates! May Jehovah treat them as He treats the openly rebellious sinners who defy His commandments! And may their extermination bring peace to the now harassed believers!

THEY that trust in the LORD
shall be as mount Zion, which
cannot be removed, but abideth for
ever.

2 As the mountains are round about
Jerusalem, so the LORD is round about
his people from henceforth even for
ever.

1, 2. The Church shall stand, unshaken as Mount Zion its sacred centre: for Jehovah shelters it just as the surrounding mountains protect that centre from invasion.

1. *δ.* "Abideth:" an excellent rendg. Ewald would rend. "shall be inhabited," a possible, but here very inappropriate signif. of *בָּנָה*, which is adopted by the Targ. LXX. rends. *Ὁὐ σαλευθήσεται εἰς τὸν αἰῶνα ὁ κατοικῶν Ἱερουσαλήμ*, reading *בָּנָה*, and borrowing the first word of v. 2.

2. Lit. "Jerusalem—mountains are about her, and Jehovah is about His people from this time and evermore." Stanley tells us that this picture of Jerusalem is not "realized as most persons familiar with our European scenery would expect it to be realized," Jerusalem being shut in by mountains only on the Eastern side, and the chief spur of this range Mount Olivet being "only 180 feet above the top

3 For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

4 Do good, O LORD, unto *those that be good*, and to *them that are upright*

in their hearts.

5 As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: *but peace shall be upon Israel.*

of Mount Zion. Still these mountains act as a shelter...and the distant line of Moab would always seem to rise as a wall against invaders from the remote East."

The comparison of Jehovah to a sheltering rock or mountain is too common to need illustration, cf. also Zech. ii. 4, 5, "Jerusalem shall be inhabited as towns without walls...for I, saith Jehovah, will be unto her a *wall of fire* round about her."

3. The "rod" or "sceptre" of the wicked means the rule of wicked persons, heathen or otherwise, which is expressed in xciv. 20 by the term "throne [or tribunal] of wickedness." The "lot" is the portion allotted, as in xvi. 5, Judg. i. 3, in other words the possessions of the nation. The meaning is therefore—that godless domination over the land of Israel shall not be permitted to last ["rest" = "*abide*" as in Prov. xxi. 16, Eccles. vii. 9] lest the "righteous nation" be tempted to apostasy. For "shall not rest" לֹא יָנוּחַ LXX. gives οὐκ ἀφήσει [κύριος], reading apparently לֹא יָנוּחַ.

5. a. Lit. "As for such as turn aside their crooked paths," a proleptic expression. LXX. τοὺς δὲ ἐκκλίνοντας εἰς τὰς στραγγαλίαις αὐτῶν κ.τ.λ. "Lead them forth," or "cause them to go their way;" perhaps, however, we may rend. "cause them to pass away or perish," cf. the signf. of the Kal in lviii. [9], and Niph. in cix. [23], and observe that the Hiph. of this verb in Ar. = perire facere, perdere. We prefer to regard the verb as expressing the wish of the Psalmist rather than his conviction, and rend. "*May the LORD*, etc." The Targ. has "And those that turn after their depravity, He shall bring them into Gehenna as their portion, with the workers of falsehood."

b. Rend. "*Peace upon Israel!*" hardly as A. V. "[but] peace shall be, etc.," nor as Ab. Ez. "[then] peace shall be." Both here and in cxxviii. 6 these words should rather be understood as forming a distinct ejaculatory petition. For the true Israel, as opposed to such apostates as he has denounced, he prays for security from the dangers which menace it.

INTRODUCTION TO PSALM CXXVI.

A HOPE FOR THE CONSUMMATION OF A DELIVERANCE JOYFULLY
INITIATED.

TITLE. "A Song of Degrees."

THAT the Captivity was actually over is certainly the meaning of verse 1. To render "When the LORD turns . . . we shall be like, etc." is in our opinion simply impossible. What then is the meaning of the prayer, "Turn our captivity, etc." in v. 4? It points to the fact that the resettlement of the nation was not the immediate result of the decree of Cyrus. Many had returned, but there were yet many absent from their fatherland. The Psalmist prays that the whole nation may come back. May they flock to their native land, like streams replenishing the empty courses and bringing fertility and gladness to an arid region (v. 4)!

The opening words of the Psalm strongly remind one of lxxxv. 1, but the tone of the latter composition is altogether different. The Psalm before us is on the whole less jubilant, and throughout less hortatory. No moral lesson is here inculcated, unless it be that of patience. The Psalmist says nothing of that moral reformation which the author of lxxxv. insists on. He merely illustrates (by the figure of the sower and the seed) his hopes that those who patiently wait on Jehovah shall eventually find reward. We are naturally directed to a very early part of the period of Restoration, when the work of re-establishment was yet hardly begun, when encouragement rather than admonition was needed.

WHEN the LORD turned again the captivity of Zion, we were like them that dream. 2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen,

1. "Captivity of:" H. שיבת *shibath*. Strictly speaking this subst. should be a derivative of שב *shab* "returned," not of שבה *shabbah* "led captive," and several commentators accordingly adopt the rendg., "When Jehovah brought back the returning ones of Zion." But it is possible that the appearance of this form שיבת is simply due to an error in transcription, שבית or שבות "captivity" (as in lxxxv. 1) being found in several Codd.; this view is supported by the frequent occurrence of the phrase שבות שוב or שוב שבית in Bibl. Hebr.: and Targ., LXX., Syr., and Vulg. all render "captivity."

The first three verses of this Psalm must be regarded as referring strictly to past time: it is impossible to understand the verbs as pro-

The LORD hath done great things for them.

3 The LORD hath done great things

for us; *whereof* we are glad.

4 Turn again our captivity, O LORD, as the streams in the south.

phetic perfects. Jerome however reads. "implebitur" in v. 2, and the reference to a future deliverance is insisted on by several commentators as most agreeable to the language of v. 4. "Like them that dream:" according to the M'tsoodath David, the joy of deliverance made the past affliction appear as if but a dream; so too Joseph Kimchi: it is far more probable that the Poet means to say that the incredible joy of release made the restored captives feel as if they were in a blissful dream. Neale well cfs. Livy's language in *Hist.* XXXIII. 32 where the Greeks after the defeat of the Macedonians by Flamininus receive at the Isthmian games the announcement that the Romans would allow them to retain their liberty—"The joy was too great for men to take it all in. None could well believe that he had heard aright, and they looked on one another in wonder like the empty show of a dream; and as for each person singly, having no confidence in their own ears, they all questioned those standing near them." The LXX. reads. ἐγενήθημεν ὡς παρακεκλημένοι· the Targ. "we were as sick men who have been healed." It is obvious that the Targ. took חללים from the R. חלם in signif. "became strong," (prim. "was bound together"), cf. Job xxxix. 4, Is. xxxviii. 16. Probably the LXX. took the same line of interpretation, but preferred to give a paraphrastic rendg.

2. Their mouth was filled with laughter (cf. for this expression Job viii. 21) and their tongue with a *rinnâh* or "joyful cry," and the heathen tribes confessed in their amazement "*Jehovah hath done great things with* [i.e. with regard to] *these men.*" The verbs in the Imperf. in this v. simply denote consequent action. This use of the Imperf. we have already often noticed: cases where it is preceded in this signif. by *âs* "then," occur frequently, cf. Deut. iv. 41, Josh. x. 12, 2 Kings xii. [18]. We need hardly have noticed this but that LXX. and Vulg. rend. the second verb by a future—τότε ἐροῦσιν, "tunc dicent."

3. Lit. "Jehovah hath done great things with us: we have become joyful." There is no occasion to supply "whereof" as in A.V.: hemist. *ô* rather specifies directly what it was that Jehovah had done; He had made the nation joyful after prolonged years of gloom and lamentation.

4. Rend. "*Restore, Jehovah, those of us who are captive, like streams in the southern-land.*"

5 They that sow in tears shall reap
in joy.

6 He that goeth forth and weepeth,

bearing precious seed, shall doubtless
come again with rejoicing, bringing
his sheaves *with him*.

a. *Sh'bith* like *sh'bi* (cf. lxviii. 18) may denote not only the abstract "captivity," but an actual band of *captives*. The restoration of the exiles being effected gradually, the Poet prays here for those who have not yet returned to their country.

b. The figure is introduced abruptly. What is meant is—[Restore our captive compatriots] just as water is restored by heavy rains to the water-courses of the parched district south of Palestine, to the delight of the inhabitants.

The very word, *negeb* "south," here used, has its origin in a Root *ndgab* "was dried up," and the nature of the country south of Palestine finds illustration in Judg. i. 15, where Achsah says to Caleb, "Thou hast given me a south (*negeb*) land: give me also springs of water." *A'phikim*, which we render *streams* above, strictly means "water-courses," cf. xviii. 15. The disastrous effects of the drying-up of an *a'phik n'cholim*, lit. "water-course of streams," are described in Job vi. 15 sqq. Others rend. "[It shall be] like streams in the southern-land," i.e. the joy shall be as great as when water is discovered by travellers or others in the parched southern country. But we should then expect, not a word that means a water-channel, but one meaning a well or fountain. Others suppose that what is meant is—it shall be as wonderful and changeful a work as if streams were made to break out in a parched land. So apparently Targ. "Turn.....as the earth is turned [but is the reading מתיבא, or מיתבא "inhabited"?] when springs of water burst out in the drought."

6. Rend. "*The bearer of the trail of seed may indeed go along weeping; [but] he shall surely come with a joyful shout, bearing his sheaves.*" This figure is of the same bearing as that in v. 5. Both vv. are connected with v. 4 only as illustrating the ability of God to turn sorrow to joy. Under His Providence, the arid soil is copiously irrigated, the handful of seed sown in sorrow becomes sheaves joyfully carried from the harvest-field. Cf. xxx. 5, "weeping may endure for a night, but joy cometh in the morning." This is all that is contained in both metaphors. The introduction of the adj. "precious" A.V., "good" P.B.V., though supported by Kimchi, adds an ethical import as inappropriate to the true figure, as it is unallowable according to the signif. of the several words. Such rendgs. are based on the meaning of מִשַׁךְ in Job xxviii. 18, so that מִשַׁךְ הַזֶּרַע here is understood as lit. "seed of value" (!). Doubtless the subst. מִשַׁךְ *meshech* is to be explained by the

Rt. מִשָּׁח *māshac* "to draw out," for in Amos ix. 13 *mōshēc hās-zāra* = "he that trails out the seed," i.e. "the sower." *Meshec* therefore = the quantity of the seed a sower draws or trails along at one time, i.e. probably a handful. And thus Targ. rends. "he who bears the draught (*nigdā*) of seed-corn," LXX. πορεύόμενοι ἐπορεύοντο καὶ ἔκλαιον αἶροντες τὰ σπέρματα αὐτῶν κ.τ.λ.

INTRODUCTION TO PSALM CXXVII.

THE DEPENDENCE OF WORLDLY BLESSINGS ON JEHOVAH.

TITLE. "A Song of Degrees: to Solomon."

LXX. Ὡδὴ τῶν ἀναβαθμῶν.

IN our Introd. to cxx.—cxxxiv. we came to the conclusion that the Title "to Solomon" here was probably as spurious as the Titles of cxxii, cxxiv, cxxxi, cxxxiii. It is of course possible that the writer of these Songs of Degrees, consciously borrowing here from the Book of Proverbs, chose to entitle his poem *li-Sh'lōmōh* on this account; but it is much more probable that the Title here, as in those other four, originates in a compiler's conjecture. Be this as it may, we are inclined to think that the writer certainly had the life and writings of Solomon in mind. The connection of the Psalm with both can hardly be accidental. The Psalm insists on the futility of human efforts when unassisted by the Divine blessing, "Just as much does God give to His beloved by a *sleep*," "His beloved" being in the H. *y'dīdō*. The history of Solomon tells us that he was endowed with wisdom and riches in a *dream* at Gibeon (1 Kings iii. 5 sqq.), and that the name he received at his birth from Nathan the prophet was "the beloved of Jah," *Y'dīdyāh*. And one verse in Solomon's Proverbs is a very epitome of our Psalm, "The blessing of Jehovah, it makes rich, and labour adds nothing beside it."

The following phrases remind one of the Book of Proverbs, ver. 2, *a'tsābīm*, "toilsome labours," as in Prov. v. 10, *m'ach'rē*, cf. Prov. xxiii. 30; ver. 4, *b'nē n'oorīm*, "children of [a man's] youth," recalling *ēsheth n'oorīm*, "a wife of [a man's] youth," Prov. v. 18.

Ewald conjectures that the immediate occasion of this composition was the haste of the people to build their own houses in Jerusalem before rebuilding the Temple, which we find condemned by Haggai (i. 4). Hilary mentions this view as older than his own time; and we may notice that the Syriac has, in addition to the Title, "Spoken by David concerning Solomon," the words,

"spoken with regard to Haggai and Zechariah, who were urging [men] to the building of the Temple."

Such conjectures are of course more interesting than valuable. The actual occasion is hopelessly lost to us, but the teaching of the Psalm—"An Gottes Segen ist alles gelegen," as it has been well expressed—is of a kind which cannot be confined to any single period, but retains its value for the true believer throughout all time.

EXCEPT the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

2 *It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.*

1. *a.* Lit. "They labour at it in vain, that build it." *b.* "Waketh" better "*keepeth awake*."

2. *a.* Lit. "Vain is it for you, ye who rise early, sit down late, [and] eat the bread of sorrowful labours."

"Sit down," not "sit up," as A.V. Is. v. 10, which has been quoted as if justifying the latter rendg. is totally different in construction and idea. What is meant apparently is the sitting down to the evening meal, for "1 Sam. xx. 24 shews that prior to the incursion of the Greek custom they did not take their meals lying or reclining (*ἀνα- or κατακείμενος*) but sitting," Del. "Sorrowful labours" *a'tsābīm* as in Prov. v. 10.

b. Rend. "*Just as much will He give to His beloved by a sleep*," i.e. the pious God-fearing man attains the same end without exertion of his own. For *כֵּן cēn* in sense "so much," cf. Exod. x. 14, Judg. xxi. 14. *שָׁנָה* is explained by Kimchi and Aben Ezra, and nearly all succeeding commentators, to stand for *שָׁנָה* sleep (on the interchange of the *ה* and *נ* cf. iv. [7]), but it is much disputed whether it is the object of the verb "will he give" (as A.V.), or an adverbial accusative. Most modern commentators rend. "in sleep," and explain the adverb. accus. as of the same kind as in the common phrases *בֶּקֶר* "in the morning," *עֶרֶב* "in the evening," *לִיְלָה* "by night," but these, as all indicating parts of *time* are, as Perowne observes, not strictly parallel. We know no reason why we should not interpret *שָׁנָה* as an accus. of the mode or instrument [*by a sleep or sleepwise*], such as we have in Is. i. 25, "And I will purge as [with] alkali," ix. 9. "But [with] hewn stone we will build," and frequently. We should remark that our view of *cēn* is also peculiar, the ordinary rendg. is "*Even so He giveth [it]*," i.e. "bread," to be supplied from hemist. *a.*

3 Lo, children *are* an heritage of the LORD: *and* the fruit of the womb *is* *his* reward.

4 As arrows *are* in the hand of a mighty man; so *are* children of the

youth.

5 Happy *is* the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

where however not "bread" is mentioned, but "bread of sorrowful-labours."

LXX. rends. Εἰς μάτην ὑμῖν ἐστὶν τοῦ ὀρθρίξειν ἐγείρεσθαι μετὰ τὸ καθῆσθαι [אָרִי שִׁבַּת] οἱ ἐσθίοντες ἄπρον ὀδύνης ὄταν [בִּי] δῶ τοῖς ἀγαπητοῖς αὐτοῦ ὑπνον.

3—end. The gift of children, an instance of the dependence of all things on Jehovah's blessing. It must be remembered that by Orientals abundant offspring, and especially male offspring, is regarded as the chief of blessings. This view interweaves itself with the religious creed of the Brahmins, according to which a son by offering the funeral libation is said to procure rest for the departed spirit of his father. Thus in Sanskrit a son is called *puttra*, which is said to mean "deliverer from hell," because the son delivers (*trāyate*) his father from the hell called *put* (Manu ix. 138). Of Nala in the Nalopakhyanam it is said, "he for the sake of offspring, being very intent, performed many a right action."

4. b. Rend. "*So are the sons of [a man's] youth,*"—i.e. children begotten in the youth of their father, and consequently in the full vigour of manhood,—when he has become old and defenceless. The P.B.V. gives the unfortunate mistranslation, "So are the young children." LXX. has *υἱὸς τῶν ἐκρετιναγμένων*. Vulg. "filii excussorum," as if נַעֲרִים were here Pass. Partic. of נָעַר *excussit*, "Intellexit vero haud dubie tales *qui plurimis aerumnis vexantur*," Rosenm. For the true meaning, cf. the expressions, "a wife of youth," i.e. one married when a man is young, Prov. v. 18, "a son of old age," i.e. begotten when his father is old, Gen. xxxvii. 3.

5. a. Rend. "*that hath filled his quiver with them.*" "After that he has likened the sons to *arrows* for fighting with the enemy, he says 'who hath filled his *quiver* with them,' speaking figuratively," Ab. Ezra. The LXX. and Vulg. mistranslate, *ὅς πληρώσει τὴν ἐπιθυμίαν αὐτοῦ ἐξ αὐτῶν*, "qui implevit desiderium suum ex ipsis," as if connecting מִשְׁמַתּוֹ with Rt. שָׂאָה.

b. For "but" rend. "when." "They"=prob. both the father and the sons. The Vulg. erroneously translates by a sing. "non confundetur, cum loquetur." "In the gate," scil. in public, before the eyes of all. The Targ., wherein the "sons" are the pupils of the Rabbinic School

(*bêth medrâsh*), rends. "they shall not be ashamed when they strive with their enemies in the gate of the House of Judgment," i.e. of the Sanhedrin Court. Similarly Rashi: and the idea of spiritual sonship has been adopted by Christian commentators of the mystical school. Gesen. unnecessarily suggests the meaning "destroy" for דבר here as in 2 Chron. xxii. 10, rendg. "non pudefient sed perdent, etc." The Psalmist's meaning is well illustrated by Ecclus. xxx. 5, 6, Sophocles, *Antig.* 641—644.

INTRODUCTION TO PSALM CXXVIII.

DOMESTIC PROSPERITY THE REWARD OF RIGHTEOUSNESS.

TITLE. "A Song of Degrees."

THE position of this Psalm is most appropriate. Psalm cxxvii. treated of the dependence of blessings, and especially domestic blessings, on Jehovah. The composition before us is similar in tone, but displays a slight advance of thought, teaching as it does that domestic prosperity not only proceeds from Jehovah, but is the certain reward of the man who fears Jehovah. These allusions to the blessings of private life are appropriate to the time when the reinstated nation was looking forward to a renewal of the domestic prosperity of bygone times. There is no occasion to search for any special reference in this composition; Luther's theory that it is an "Epithalamium, or Marriage Song, wherein the Prophet comforteth them that are married," is quite irrequisite.

BLESSED is every one that feareth the LORD; that walketh in

2 For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.

1. According to the Rabb. (cf. Ab. Ezra and Kimchi) "fearing the LORD" here denotes abstaining from breaches of the prohibitory commandments of the Decalogue, "walking in His ways" the performance of the positive commandments.

2. Development of the primary idea accompanied by a change of person, just such as we find in xci. 2, 3, cxxvii. 2.

a. The A.V. rendg. of this verse appears the best (cf. Aq.'s κόπον τῶν ταρσῶν σου ὅτε φάγεσαι). For כִּי "for" or "because" in the

3 Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about

thy table.

4 Behold, that thus shall the man be blessed that feareth the LORD.

middle of the clause it governs, cf. Gen. xviii. 20, xli. 32, and Gesen. Lex.: Del. (who strangely instances these very passages from Genesis), Maurer, and others adopt the rendg. "The labour of thine hands thou shalt surely eat." By Symm., M'tsoodath David, and Calv. כ' is taken in signf. "when," or "while." The meaning of the ver. is that the God-fearing man shall find a successful issue in the labours of husbandry. Such kinds of material prosperity are frequently declared to be the reward of the righteous man, cf. xxxvii. The LXX. according to the reading of Cod. Vat. (here followed by Tischendorf) rends. hemist. *α τοὺς πόνοὺς τῶν καρπῶν σου φάγεσαι*. It is hardly possible to suppose that the introversion of the substantives was not due to a clerical error. Agellius however notices that καρπός ("wrist") is the LXX. rendg. for כ' "the palm of the hand," in Prov. xxxi. 20: cf. the comment of Didymus on the LXX. rendg. here, *καρπὸς φησὶ νῦν ὡς ἀπὸ μέρου, τὰς χεῖρας· τούτῃστι τῶν πρακτικῶν σου δυνάμεων φάγεσαι τοὺς πόνοὺς*.

3. Passing on to the blessings of domestic happiness the Poet, as Thrupp observes, associates these with the blessings of abundant produce (promised in v. 2) by "comparing the wife in the recesses of the house to the fruitful vine that grew without it, and the children round about the table to the numerous olives on which the husbandman looked forth."

a. Rend. "*Thy wife [shall be] as a fruitful vine in the inner parts of thy house.*"

אִשְׁתִּי. For the substitution of Segol for short Chirik, cf. Is. xlvii. 2, Hos. xiv. 9. *Inner parts*, lit. the inner sides, cf. Amos vi. 10. Here perhaps are meant the sides of the inner court, where the women's apartments lay. It is generally assumed that these words have no connection with the metaphor of the vine, just as that of the "olive-plants" in b has no connection with the "table;" but if the above view is taken we may perhaps suppose that it was customary to grow vines on the walls of these inner courts. The Midrash Tillim remarks, that the wife is as the fruitful vine when she is modest, and remains in the sides of the house, like Sarah who was "in the tent" when inquired for.

b. "Olive plants," not "olive branches," as P.B.V.

4. a. Here again it is somewhat difficult to account for the introduction of c. We prefer to rend. it "that," with A.V. The Poet calls as

5 The LORD shall bless thee out of Zion : and thou shalt see the good of Jerusalem all the days of thy life.

6 Yea, thou shalt see thy children's children, *and* peace upon Israel.

it were the attention to the picture of prosperous godliness which rises before his mind, saying "*Behold that thus is the man blessed*, etc." Maurer and others rend. "for," laying an emphasis on the word "behold!": "Ecce [considerate, attendite]! nam sic fortunatur vir, etc." Del., again, insists on the meaning "surely."

5. The Poet again addresses himself to the godly man, whom he has individualized. Jehovah shall send him blessings from the holy place on Mount Zion, and for his sake even the nation itself shall be blessed. "*And look thou upon the prosperity of Jerusalem all the days of thy life*" is the correct rendg. of hemist. *b*. Cf. for the construction xxxvii. 3 *b*.

6. *a*. Lit. "And see thou sons to thy sons."

b. Rend. "*Peace be upon Israel!*" as LXX.: cxxv. terminated with the same ejaculation.

INTRODUCTION TO PSALM CXXIX.

THE PERSECUTED NATION.

TITLE. "A Song of Degrees."

THE subject of this Psalm is similar to that of Psalm cxxiv. Here, as there, the persecution and deliverance which are prominent in the Psalmist's mind, are perhaps not to be connected with the Babylonish Captivity and its consummation, so much as with the troublous interval immediately succeeding. The Psalm falls naturally into two divisions, each consisting of eight lines. The subject of the first is the recent deliverance from a persecution, that of the second, a confident expectation of the destruction of Israel's many persecutors.

MANY a time have they afflicted me from my youth, may Israel now say :

2 Many a time have they afflicted me from my youth : yet they have not prevailed against me.

1. "Many a time," or "much." H. רַבַּת *rabbath*, for which form cf. cxx. 6, cxxiii. 4. The allusion is of course to Gentile persecutions.

2. "Yet" or "nevertheless": for גַּם *gam* in this signif. cf. Ezek. xvi. 28, Eccles. vi. 7.

3 The plowers plowed upon my back: they made long their furrows.

4 The LORD is righteous: he hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 Let them be as the grass upon the housetops, which withereth afore it groweth up:

7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom.

3. This may be interpreted to mean—They have inflicted a wale on my back, such as that left by a scourge, or, since *gab* means not only “a back,” but also a hill or an eminence of any kind, They have plowed down my strongholds to a level with the plain land: in the latter case the figure will be as in Micah’s prophecy, “Zion shall be plowed like a field,” Mic. iii. 12, Jer. xxvi. 18.

b. Lit. “They made length for their furrows.” The *K’ri* has מעניחם *maa’nithām*, which would mean “their furrow,” but the subst. *maa’nith* is otherwise unknown. The *C’hib* מענותם *maa’nōthām* is plur. of *maa’nāh*, which occurs in 1 Sam. xiv. 14. The LXX. reads, this v. ἐπὶ τὸν νῶτόν μου ἐτέκταινον οἱ ἁμαρτωλοί, ἐμάκρυναν τὴν ἀνομίαν αὐτῶν, *chārash* “to plough” being taken in its equally common signif. “to fabricate” or “to devise,” and מענותם being treated as if it were עונותם “their transgressions.”

4. LXX., neglecting the punctuation, κύριος δίκαιος συνέκοψεν κ.τ.λ.

5, 6. It is doubtful whether instead of the Imper. “Let them” (LXX., A.V.), we should not rend. as Kimchi by the Fut. “They shall be” in these vv.

6. “The flat portions” of an Eastern roof “are plastered with a composition of mortar, tar, ashes, and sand, which in time becomes very hard, but when not laid on at the proper season is apt to crack in winter.... On ill-compacted roofs grass is often found springing into a shortlived existence” (*Bibl. Dict.* ‘House’). Such grass withering prematurely from lack of root, is an emblem of the delusive prosperity and miserable end of the enemies of Zion. Cf. Is. xxxvii. 27, “They were...as the grass on the housetops, and [as corn] blasted before it be grown up.”

b. שקדמת. The prefix ש is the relative, קדמת = *priusquam* as מקדמת, Ezra v. 11, מן קדמת, Dan. vi. 11. Which is right, the rendg. of A.V. “afore it groweth up,” or that of P.B.V. “afore it be plucked up”? In favour of the former—Aq. rends. the verb by ἀνέθαιεν, Symm by ἐκκαυλῆσαι (“shoot into a stalk”), the Sexta by ἐκστρεῶσαι (“attain full solidity”), Jerome by “[statim ut] viruerit.” And according to Theodoret some copies of the LXX. rendd. this verb by ἐξωθήσαι. The other rendg. has the support of Theod. and the Quinta

8 Neither do they which go by say, | you : we bless you in the name of
The blessing of the LORD be upon | the LORD.

and of our present copies of the LXX.: all these give *ἐκσπασθῆναι*, and similarly Æth., Arab., and Vulg. The verb in question is *שָׁלַף* *shālaph*. Everywhere else it means "to pluck out" (passim of a sword plucked out of the scabbard) or "pluck off" (of a shoe in Ruth iv. 7, 8). "*Afore one plucks it off*" is therefore the rendg. supported by usage. Those who regard *שָׁלַף* as meaning "to grow up" or "to flower" suppose the Rt. to be closely related to *שָׁלַח*, which is understood (as we believe wrongly, see xc. 6, note) to bear this signif. Geiger also observes that in Saadia and Abu-Said the Arabic *salapha* occurs in signif. "to be in the first maturity," "to blossom," and Del. notices the use of the Talmudic *שְׁלוּפִי* for "unripe dates that are still in blossom." We prefer however to abide by that signif. which has the support of Biblical Hebrew itself. The impers. use of the verb is too frequent to need comment, and there is but little weight in Del.'s reasoning that "it is the most natural thing to take *חָצִיר* as the subject to *שָׁלַף*." Another rendg. mentioned by Rosenm. is "which withers before one plucks [subint. the knife to cut it]" (!) The Targ. rends. "Let them be as the grass on the roof, which, before it flowers, there comes an east wind [and] tears it up, and it withers." There is a double interpretation in this rendg., "before it flowers," and "an east wind tears it up," both being extracted from the H. *קִרְמַת שֶׁלֶף*.

7. I.e. which is not of any use. Del.'s explanation—The life of these enemies of Israel "closes with sure destruction, the germs of which they (without any need for any rooting out) carry within themselves"—is too strained. "His bosom," from a form *חֶצֶן*, i.q. the common *חֶצֶן*.

8. The meaning is that as there will be no reapers of this grass, there will be nothing to elicit the utterance of those common formulas of benediction, with which passers-by were wont to greet harvesters, and of which we have an example in Ruth ii. 4, where Boaz says "unto the reapers 'The Lord be with you,' and they answered him 'The Lord bless you.'" Here however the two benedictions do not represent the greeting of passers-by and the reply of the harvesters; both proceed from the former, whose good wishes are expressed in two distinct ordinary forms.

INTRODUCTION TO PSALM CXXX.

THE GOD OF FORGIVENESS AND REDEMPTION.

TITLE. "A Song of Degrees."

IN this and the following Psalm we gaze upon the inner spiritual life of the writer of the Songs of Degrees: both compositions are of a strictly devotional character. In the one before us the Psalmist's faith soars beyond the ordinary limits of Old Testament Revelation, and he treats of the natural guiltiness of human nature, and of the free grace of GOD, with a distinctness which induced Luther to number Ps. cxxx. among the *Psalmi Paulini*. In phraseology this Psalm recalls Psalm lxxxvi. A marked resemblance to 2 Chron. vi. 40—42 has led to the belief that the Chronicler has there interwoven passages from Psalms cxxx., cxxxii. The "De Profundis" is the sixth of the seven Penitential Psalms. It is used daily in the Greek Evening Office, and is employed as a Burial Psalm in the Roman Use. It is used in our Church as a Proper Psalm for Ash-Wednesday evening.

OUT of the depths have I cried
unto thee, O LORD.

2 Lord, hear my voice: let thine
ears be attentive to the voice of my
supplications.

3 If thou, LORD, shouldest mark
iniquities, O Lord, who shall stand?

4 But *there is* forgiveness with thee,
that thou mayest be feared.

5 I wait for the LORD, my soul

1. "Out of the depths," scil. of affliction, cf. for the same figure, lxix. 2, 14.

3. Lit. "If thou, Jah, shouldest mark iniquities, O Lord [Adonai], who should stand?" The title Jah is probably introduced in hemist. *a* for rhythmical purposes. To press the distinctive meanings of Jah and Adonai [cf. Del. "If God should shew Himself as Jah, no creature would be able to stand before Him who is Adonai and can therefore carry out His judicial will or purpose: Isaiah li. 16"] is quite needless.

4. "But:" H. "ו" which must be rendd. "*for.*" The use of this conjunction may be explained by regarding verse 3 less as an interrogation than as a denial in itself of God's willingness to mark iniquities. Of this denial the present v. gives the explanation: "*For with Thee is the forgiveness,*" i.e. that forgiveness which man stands in need of. "That Thou mayest be feared:"—"The meaning is that if Thou forgive my iniquity, sinners will hear of it, and they too will turn and forsake their sin, but if Thou wilt not forgive they will not fear Thee,

doth wait, and in his word do I hope.

6 My soul *waiteth* for the Lord more than they that watch for the morning: I *say*, *more than* they that watch for the morning.

7 Let Israel hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption.

8 And he shall redeem Israel from all his iniquities.

and they will do their own pleasure according to their soul's lust." Ab. Ezra.

5. *b.* Better "*and for His word do I tarry;*" i.e. for the performance of His word of promise. By the LXX. 4 *b* is attached to v. 5 and rendd. *ἐνεκεν τοῦ ὀνόματός σου*, which as it stands is an unaccountable misrendering. The Vulg. however has "*propter legem tuam*" (cf. Symm. *ἐνεκεν τοῦ νόμου*) and we may suppose with Agellius that *ἐνεκεν τοῦ νόμου τοῦ σου* was the original rendg. of LXX., תורתך being read for תורה. Similarly we may notice, in Is. xlii. 4, it is natural to suppose that ἐπὶ τῷ ὀνόματι αὐτοῦ is a corruption for ἐπὶ τῷ νόμῳ αὐτοῦ.

6. *a.* The verb to be supplied is probably שמרה "watcheth," to be borrowed from שמרים "they that watch." The succeeding clauses are of course elliptical, being equiv. to "more than they watch, that watch for the morning, etc." LXX. rends. ἀπὸ φυλακῆς πρωίας καὶ μέχρι νυκτός, prefixing a second ἀπὸ φυλακῆς πρωίας to the ἐπιστάτω κ.τ.λ. of v. 7; Vulg. "a custodia matutina usque ad noctem."

7. *a.* Lit. "Hope thou, O Israel, in Jehovah, for with Jehovah is the gracious-goodness." The subst. חסד is here definite, as was ליתח in v. 4, and thus denotes *the* gracious-goodness which Israel has need of. "Redemption" is explained by v. 8, where עונותיו "his iniquities" = the punishment of his iniquities (cf. Gen. xix. 15), here prob. more especially the sufferings of the exile.

INTRODUCTION TO PSALM CXXXI.

THE TRANQUIL LIFE OF HUMILITY.

TITLE. "A Song of Degrees: to David."

(LXX. omits τῷ Δαυὶδ in Cod. Vat.)

THIS beautiful little Psalm proclaims the perfect peace of the mind that is stayed on God. Freed from high-mindedness, and its offspring restless discontent, the Psalmist grounds his hopes on the power and love of Jehovah, and

passes through life in sweet tranquillity and childlike peacefulness. The inscription "to David" (see cxx.—cxxxiv. Introd.) may indicate that David was regarded as a type of that humility which the Psalmist had commended. According to Del. the Psalm is an echo of David's answer to Michal's reproach, "I esteem myself still less than I now shew it, and I appear base in my own eyes," 2 Sam. vi. 22. Rather is it an echo of such passages in the genuine Davidic Psalms as xxiii. 1 sqq., xlii. 11, lvii. 1.

LORD, my heart is not haughty, | in things too high for me.
nor mine eyes lofty: neither do | 2 Surely I have behaved and quieted
I exercise myself in great matters, or | myself, as a child that is weaned of

1. The Poet disclaims three distinct kinds of pride—secret conceit of heart, the ostentation of the man of lofty bearing (the *ὑπερήφανος* of N. T.), and the presumptuous self-importance which intrudes.

"Nor mine eyes lofty," cf. the phrases in the earlier Psalms, xviii. 27, ci. 5.

2. Rend. "Verily, I have stilled and quieted my soul; like a weaned child beside its mother, like the weaned child is my soul beside me."

It has been already noticed (ciii. 1, note) that in Hebrew a distinction can be made between the actual Ego and the *nephesh* or "soul," the part of man's constitution which is particularly exposed to the agitating influence of external circumstances. The *nephesh* of the Psalmist is, he says, lulled to rest, so as to be unaffected by external circumstances. As a weaned child that has ceased fretting after its mother's milk lies beside her, peaceful and satisfied,—even like such a child lies the *nephesh* beside that higher Ego. In v. 1 the Psalmist has disclaimed *pride*, which in thought, gesture, and actions proclaims its desire of exaltation, in this v. he claims to have acquired *contentment*, which heeds neither aggrandizement nor abasement, but is as it were asleep to the distracting influences of the world.

Surely, in 16, lit. "if not;" a form of asseveration borrowed from the usual formula of an oath. *Stilled*, lit. "smoothed down," H. *שִׁנְנוּלִּיתִי* *shinnūlithi*, used apparently in the same metaphorical signif. (*naphsh* being understood) in Is. xxxviii. 13.

Ewald and Hupf. strangely rend. hemist. *δ* "as a weaned child on its mother so my soul being weaned lies on me:" *nephesh* in the signif. "soul" being invariably fem., *g'moolāh* would of course be required instead of *gāmool*.

LXX. rends. Εἰ μὴ ἐταπεινοφρόνουν, ἀλλὰ ὕψωσα τὴν ψυχὴν μου, ὥς τὸ ἀπογεγαλακτισμένον ἐπὶ τὴν μητέρα αὐτοῦ, ὥς ἀνταπαδώσει ἐπὶ τὴν

his mother: my soul *is* even as a | 3 Let Israel hope in the LORD from
weaned child. | henceforth and for ever.

ψυχῇ μου, which (רוּמַמְתִּי being read for רוּמַמְתִּי and עָלַי for עָלַי) apparently = If I had not been humble-minded, but etc....then should I have deserved to be cut off from God, even as a weaned child is cut off from its mother.

3. He who would unlearn worldly pride and gain contentment, must above all things acquire firm hope in Jehovah, thus setting his desires above the world. But in this v. the Psalmist passes from the individual to the congregation at large; he has set before them the example of a pattern Israelite, he now appeals to them generally to attain conformity to that pattern by grasping super-mundane hopes.

INTRODUCTION TO PSALM CXXXII.

DAVID'S PIETY AND ITS IMPUTATION TO DAVID'S SEED.

TITLE. "A Song of Degrees."

WE have little doubt that this Psalm is to be regarded as post-exilic, and as originating like Ps. cxviii. in the joyful occasion of the Temple-restoration. The Poet recalls David's early yearnings to establish a sanctuary fit for Jehovah's worship. He alludes, in illustration of the difficulties attending that purpose, to the various vicissitudes which had befallen the Sacred Ark. Then abruptly he breaks forth into the petition, "Arise, O Jehovah, into Thy rest For thy servant David's sake turn not away the face of Thine anointed." The remainder of the Psalm recapitulates Jehovah's promises to David and his line, the fact that Zion has from the time of David been appointed as the permanent site of Jehovah's sanctuary being specially dwelt upon.

We see at once how appropriate is such a composition to the events described at the end of Ezra vi. Zerubbabel, who in the Books of Haggai and Zechariah is the object of so many assurances of Divine favour, may well be the royal personage here, on whose behalf the Psalmist's prayer is offered. Against this view however it is objected that though Zerubbabel was the lineal descendant of David, we have no account of his coronation, and therefore nothing that renders the title "anointed" strictly appropriate. And it is certainly true that though Zerubbabel has manifest precedence over Jeshua (Hagg. i. 12, 14, ii. 4, cf. 20—23) who in Zech. vi. is crowned merely as High Priest ("as a

priest upon his throne" ver. 13), it is never absolutely stated that he occupies a higher rank than that of *Pechdh* or "governor" under Cyrus.

We do not attach so much weight to this objection as some commentators have done. It is of course possible that the Psalm is altogether of earlier date, and that Solomon or some other pre-exilic sovereign is the "anointed" in question, but how then are we to account for the appearance of this Psalm in the closely-connected and apparently post-exilic group entitled Songs of Degrees? The position of Zerubbabel as head of the nation, and lineal descendant of David, might surely justify the use of the term "anointed," even though no actual rite of coronation had been performed. And we may add that the absence of this ceremony (or rather of mention of it in the Books of Ezra and Nehemiah) may be attributable merely to a fear of exciting the jealousy of the Persian government.

According to some commentators the difficulty might be explained thus: It is only in verse 10 (see verse 17, note) that the title "anointed" is apparently applied to Zerubbabel. And verses 8—10 may have formed, according to the Chronicler (2 Chron. vi. 41, 42), part of a very much earlier petition, that of Solomon, to whom, therefore, the title "anointed" primarily applies. Zerubbabel being a very counterpart in his position as Temple-builder and in his reputation for wisdom (see 1 Esdras iii.—vii.) of Solomon, the words may have been borrowed from the old traditional form, attributed to Solomon, with a new, though as far as this Title goes not strictly appropriate, allusion. It is however against this explanation, that the Chronicler is generally understood to have here (as in the case of Ps. xcvi., where see Introd.) incorporated the words of the Psalmist, not the Psalmist those of the Chronicler; this view being corroborated by the resemblance of verse 40 of 2 Chron. vi. to our cxxx. v. 2. In our opinion the difficulty is not of sufficient importance to require such elaborate discussion as has been given to it.

Grounded, as it is, on the promises made to David's line, this Psalm is most appropriate to the occasion on which we celebrate the birth of David's Greater Son, and is therefore appointed as one of the Proper Psalms for the evening service of Christmas Day.

LORD, remember David, <i>and</i> all his afflictions: 2 How he swore unto the LORD,	<i>and</i> vowed unto the mighty God of Jacob; 3 Surely I will not come into the
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1. Rend. "*Remember, Jehovah, for David, all his solicitude,*" [concerning the sanctuary 2—5].

לִּזְכֹּר, "to remember to," or "for," = to bear in mind with the view of rewarding, as here and in Jer. ii. 2, Nehem. v. 19 (where לְטוֹבוֹה is expressed), or of punishing, as in cxxxvii. 7. We might possibly un-

tabernacle of my house, nor go up
into my bed ;

4 I will not give sleep to mine eyes,
or slumber to mine eyelids,

5 Until I find out a place for the
LORD, an habitation for the mighty
God of Jacob.

6 Lo, we heard of it at Ephratah :

derstand this v. as a prayer for the personal welfare of David now long dead, prayers and even offerings for the dead being customary in a period not long posterior (cf. 2 Macc. xii. 42—45, Tobit iv. 17), notwithstanding the undecided character of the Jewish views on the state after death. But it is much better to see here merely a prayer for the fulfilment to David's posterity of the promises granted for David's sake and actually conveyed to David.

His solicitude: עָנָהוּ *oonôthô* is an infin. Pual of עָנָה used substantivally. The rendg. "afflictions" (cf. Aq.'s *κακουχίας*, Symm.'s *κακώσεως* and Targ.) is obviously inappropriate, and quite irrequisite, since עָנָה may mean "troubled oneself," "busied oneself," (cf. Eccl. i. 13), whence the subst. עֵנִין "business." LXX. gives πάσης τῆς πρᾶτης αὐτοῦ, Vulg. "omnis mansuetudinis ejus," as if reading עָנָהוּ *an-vâthô*, "his meekness." Similarly Syr. *moocôceh*.

The occasion referred to is prob. that of 2 Sam. vii. 1—3. No oath on the part of David is recorded; the Psalmist's expressions are hyperbolic.

2. Rend. "*Who swear*, etc." The A.V. "how," LXX. *ὡς*, would prob. require אִשָּׁר אֵת (cf. Josh. ii. 10, 1 Sam. xxiv. 19, 2 Sam. xi. 20, Deut. xxix. 15), אִשָּׁר so used being in reality a kind of accusative.

"Mighty [God] of Jacob:" the expression first occurs in the blessing of Joseph, Gen. xlix. 24. It occurs twice in this Psalm (cf. ver. 5) and twice in Isaiah (xlix. 26, lx. 16, cf. also i. 24).

3—5. The purport of this oath or vow.

3. "Surely...not." H. *אִם* *im* "if," used by a kind of ellipse, (= May evil happen to me, if), as in lxxxix. 35. "The tabernacle of mine house:" אֹהֶל בֵּיתִי naturally means "*my tent-dwelling*;" not "the bed-chamber of my house," though this interpretation has apparently the support of the Targ., which thus makes the second hemist. almost a repetition of the first. Gesen. however takes אֹהֶל *ôhel* to mean simply "domus" here and in 1 Kings viii. 66, Is. xvi. 5, and rends. "in domum habitationis meæ," and it is certainly remarkable that in 2 Sam. vii. David contrasts the position of the ark "within curtains" with that of himself dwelling "in a house of cedar," thus making *ôhel* here inappropriate in its ordinary meaning.

4. The LXX. appends καὶ ἀνάπανσιν τοῖς κροτάφοις μου, cf. the P.B.V. "neither the temples of my head to take any rest,"

we found it in the fields of the wood.

7 We will go into his tabernacles : we will worship at his footstool.

6. "Lo, we heard of it," scil. of the ark (אָרן), which is occasionally feminine); not "of this matter." We cannot make the verb equiv. to "we heard it, viz. the joyful cry of v. 7," (Bunsen), for thus the force of the next clause "we found it" is lost. For שמעו "heard of;" cf. Is. xvi. 6, Jer. xlvi. 12.

This difficult little verse must be taken as proceeding not from David, but from the congregation, as v. 7. It is intelligible in our opinion only when viewed side by side with vv. 13 sqq. which shew how Zion has become the one fixed spot wherein the LORD has chosen to dwell. In contrast, we are told in this v. how different was the state of things when David underwent all this solicitude. The site of the ark was *not* then fixed. It had been stationed in Shiloh from the last days of Joshua till the death of Eli; after the battle of Ebenezer it had been sent by the Philistines first to Ashdod, then to Gath, then to Ekron, then to Beth-shemesh, then to Kirjath-jearim, where it abode twenty years; and David brought it to Zion from Gibeah, in the vicinity of Kirjath-jearim. Which of these various localities are designated by the titles "Ephratah," and *S'dê-yâar* or "The fields of the wood"? Treating the latter first, we have little doubt that *S'dê-yâar* (שְׁדֵי יַעַר) points to Kirjath-jearim (קִרְיַת יְעָרִים), "The city of the woods," an explanation which was apparently first suggested by Kühnöl and which is adopted by most modern commentators. *Yâar*, "wood," will then be an abbreviation of the name Kirjath-jearim, "The city of woods," (as possibly "Salem" for Jerusalem in lxvi. 2, see note), and the explanation will be "we found it in the fields surrounding Kirjath-jearim." It should be noticed with reference to this form of expression that though the ark had not rested more than twenty years *in* Kirjath-jearim, it had been apparently sojourning among various Levitical families in the neighbourhood until David's accession. Secondly with regard to "Ephratah" (עִפְרַתָּה *Ephrâthâh*). The usual meaning of Ephrath or Ephratah—"Bethlehem," is out of the question, for the ark was never at Bethlehem. *Ephrâthî*, we find, means "an Ephraimite," as well as a "Bethlehemite," (cf. Judg. xii. 5, 1 Sam. i. 1, 1 Kings xi. 26), and "Ephratah" may doubtless similarly represent "the tribe of Ephraim." We concur with Gesen., Maurer, Tholuck, and others, in believing that the territory of Ephraim, wherein lay the town of Shiloh, is here meant. The Psalmist thus mentions two of the many spots where the ark had rested, the two wherein it had remained longest, and the verse means—Lo, we

8 Arise, O LORD, into thy rest; thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness; and let thy saints shout for joy.

10 For thy servant David's sake turn not away the face of thine anointed.

11 The LORD hath sworn *in* truth unto David; he will not turn from it;

Of the fruit of thy body will I set upon thy throne.

12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

13 For the LORD hath chosen Zion; he hath desired *it* for his habitation.

heard of it as in Shiloh, but we found it [eventually] not there, but in the meadow-country surrounding Kirjath-jearim.

A few other interpretations deserve mention. Referring to the etymology of Ephratah (R. *pārâh*, *fecundus fuit*), some understand the *fruitful* fertile southern portion of Palestine to be contrasted with the wild and wooded region of the north. The verbs then being understood to refer to one and the same event, the v. has been interpreted "From all parts of the land we flocked at the summons of King David to bring the ark to Zion." The Targ. may possibly have had this etymology in mind in rendg. "Behold we heard of it in Ephrath, we found it in the wooded plain of Lebanon, the place where the ancient fathers used to pray."

Hupfeld, also referring to the etymological meaning of Ephratah, takes it to represent Beth-shemesh, where the ark was deposited by the Philistines, after its removal from Ekron. It was from Beth-shemesh that the ark was sent to Kirjath-jearim; hence the conjunction here of "the fruitful place" and "the fields of Jaar."

8—10. These verses form part of Solomon's prayer at the dedication of the Temple, 2 Chron. vi. 41, 42 (see Introd). The variations in the two passages are of no great importance.

8. "Thy rest:" מְנוּחָתָךְ, cf. the speech of David in 1 Chron. xxviii. 2, "I had in mine heart to build an house of rest [בֵּית מְנוּחָה] for the ark of the covenant of the LORD."

10. In 2 Chron. vi. 42 we have, "O LORD God, turn not away the face of Thine anointed: remember the mercies of [i.e. promised to] David Thy servant."

11. "In truth," A.V. rightly; אֱמֶת, being used here almost in an adverbial signif., is practically equiv. to בִּאֱמֶת.

"Upon thy throne," H. לִכְסֵא לְךָ. For this use of ל cf. ix. [4]. xxi. [4]. It is probably for the sake of euphony that לִכְסֵאךָ has been resolved into לְךָ לִכְסֵא here and in v. 12. The promise of this verse is found in 2 Sam. vii. 12.

12. Cf. 2 Sam. vii. 14—16.

14 This *is* my rest for ever: here will I dwell; for I have desired it.

15 I will abundantly bless her provision: I will satisfy her, poor with bread.

16 I will also clothe her priests with salvation: and her saints shall shout

aloud for joy.

17 There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

18 His enemies will I clothe with shame: but upon himself shall his crown flourish.

17. "The horn," cf. lxxv. 4, lxxxix. 17. Here the expression refers more especially to offspring. So too does the *nêr* (A.V. "lamp") in hemist. *b*. The kindred subst. *nîr* prim. meaning "lamp," denotes also "offspring," "progeny," and it is remarkable that this subst. when so used appears always in connection with the line of descendants promised to *David*: see 1 Kings xi. 36, xv. 4, 2 Kings viii. 19, 2 Chron. xxi. 7. (The A. V. strangely adheres to the inappropriate rendg. "light" or "lamp" in all these passages.) Bearing in mind this connection, we can hardly doubt that the Psalmist here uses *nêr* in signf. *nîr*, and we rend. "*a line of offspring*." The same signf. may perhaps be detected in the proper names *Abnêr* and *A'binêr*.

INTRODUCTION TO PSALM CXXXIII.

BLESSINGS OF FATHERLAND.

TITLE. "A Song of Degrees: to David."

LXX. Ὁδὴ τῶν ἀναβαθμῶν [Cod. Alex. adds τῷ Δαυίδ].

THE rendering of verse 1 given in our Versions leads English readers to suppose that this little Poem treats of the blessings of domestic harmony. But this is not its real subject. Omit the words "in unity," which have no real equivalent in the Hebrew, and it is plain that the Psalmist extols the blessings of fatherland, not those of the family-circle. It is good and pleasant, says he—and how forcible the remark at the close of exile—for those whose lineage is deduced from a common stock to share a common country. On the two metaphors by which the blessing is illustrated see our exegesis below. It remains only to state that Delitzsch's view, which limits the reference to a dwelling-together on one of those three occasions when all the males congregated in Jerusalem, seems irrequisite, and that the Hebrew Title "to David" (which is without equivalent in Targ. and LXX. Cod. Vat.) is refuted even by the language of the Psalm, the construction of *שֶׁ* with the participle not occurring in pre-exilic compositions.

BEHOLD, how good and how pleasant *it is* for brethren to dwell together in unity!

2 *It is* like the precious ointment

upon the head, that ran down upon the beard, *even* Aaron's beard: that went down to the skirts of his garments;

1. Rend. "*Behold how good and how pleasant a thing it is for* [those who are] *brethren, to dwell together also.*" *Shebeth yâchad*=not dwelling in unity, but *dwelling together*, and the word *gam* "also," which is entirely omitted in A.V. and P.B.V., is emphatic. What is meant is obviously—How good it is for those who are united by the ties of kinship to be united yet closer by the possession of one common place of abode. The *brethren* are the Jewish people. Touchingly must the blessings which the possession of one common dwelling-place brings with it, have presented themselves to those who had been so long "dispersed" among heathen nations.

2, 3. The blessing which the Psalmist finds in the dwelling-together of his countrymen is apparently this:—When a race attains possession of one common country, interests which have been hitherto individual become national. The good which falls on one part extends to all other parts. If "one member be honoured, all the members rejoice with it." This blessing is set forth under two figures, in each of which the pervading influence of this sympathetic spirit is represented. The sense of unity pervades such a nation, just as the rich oil with which Aaron was anointed by Moses made its way from head to beard, and from beard to feet, or just as the heavy dews, for which Mount Hermon is celebrated, are wafted over all the lower regions surrounding it, even as far as to Mount Zion itself. We proceed to comment on the several clauses.

2. Rend. "*As the good oil upon the head, going down upon the beard,—upon the beard of Aaron; which goes down upon the hem of his vestments.*" The *good oil* is that which was poured upon the head of the High Priest at his consecration (Exod. xxix. 7, Lev. viii. 12, xxi. 10). It was carefully prepared with aromatic spices, "after the art of the apothecary," and might not be used for ordinary purposes (cf. Exod. xxx. 22 sqq.). Aaron is specially mentioned merely as the first chief of the priestly race. It may be noticed that in the time of the second Temple the holy oil was wanting, the consecration of the High Priest being effected by investiture only.

Upon the hem of his vestments. The H. *pl* may mean either the upper or the lower hem, cf. the use of *sâphâh* in Exod. xxvi. 4. Here we can hardly doubt that the latter is meant, for the pervading course of the oil is the very ground of the comparison, and it would be no

3 As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD

commanded the blessing, even life for evermore.

advance for oil already on the beard to reach the collar of the vestment. The H. מִדּוֹת *middôth* (here only for *middim* or *maddim*) represents the upper sacerdotal vestments, cf. Lev. vi. 3.

3. a. This hemist. can only be rendd. "*As the dew of Hermon which comes down upon the mountains of Zion.*" What is meant is obviously that the dews in the region of Hermon (which Van de Velde in modern times notices as being particularly heavy) were sometimes, by the operation of a northerly breeze, wafted across the southern regions, even so far as to Mount Zion, whose dews were thus commingled with these. The pervasive feeling of unity in the reinstated nation is no less fittingly represented by this figure than by the one preceding. LXX. and Targ. rend. as above, Kimchi as A.V.; Rashi connects this with the preceding verse, rendg. "As the good oil...so is the dew of Hermon, etc."

b. Why does this hemistich open with "for"? Apparently because with the mention of the dew wafted as far as Zion, a fresh thought arises in the Psalmist's mind, viz. that Zion is also the terminus to which all these sympathetic national feelings make their way. It is to Zion, as containing that sanctuary which is the true cause of the sympathy which binds Israelite to Israelite, that their current is directed. And so, abruptly the Psalmist exclaims, "*For there it is that Jehovah commanded for evermore the blessing, [even] life.*" *Commanded*, in sense "ordained," cf. the phraseology of Lev. xxv. 21. *Life* is in apposition with, and defines, *the blessing*, while *for evermore* belongs to the verb. The thought, that Zion is to be the eternal fount of divine blessings, needs no illustration.

INTRODUCTION TO PSALM CXXXIV.

GREETINGS OF TEMPLE OFFICIALS.

TITLE. "A Song of Degrees."

It is clear enough that the Psalm consists of a greeting (vv. 1, 2), and a counter-greeting (v. 3). That those accosted in v. 1 are such as "stand (עמד) commonly used of the attendance of the Priests and Levites) in the house of the LORD by night," leads us to regard the greetings as interchanged between the Temple officials, possibly at the time of relieving duty. Some of the Temple

rites appear to have required the nightly attendance of a body of Levites, cf. 1 Chron. ix. 33, and, at any rate, a watch would naturally be kept in the Temple throughout the night.

We find that in the second Temple the nightly administrations were arranged thus:—After midnight the chief of the gate-keepers entered the inner Temple through the "Fire gate" with some of the priests. Here this patrol divided into two companies, each supplied with a torch. One company turned east and the other west, and thus they compassed the court to see whether everything was in readiness for the service of the dawning day. At the baker's chamber, where the Minchah of the high priest was baked, they met with the cry of "All is well." To this function succeeded that of the drawing of the lots which decided the duties of the several priests during the coming day. (*Vide* Delitzsch.) It is possible that the Psalm contains the call and counter-call with which these two bodies of watchmen met each other. But it may be doubted whether these usages of later time necessarily existed in exactly the same form in the early post-exilic period to which this Psalm belongs.

Two facts appear to have been ignored in the criticisms on this Psalm. One that vv. 1, 2 probably proceed from a single individual, who addresses and is answered by a company. The other, that verse 3, whether employed in any Temple ceremony or not, manifestly connects the present Poem with other "songs of degrees," both as concerns date and authorship. (See cxx.—cxxxiv. *Introd.*)

BEHOLD, bless ye the LORD, all ye servants of the LORD, which by night stand in the house of the LORD.

2 Lift up your hands *in* the sanctuary, and bless the LORD.

3 The LORD that made heaven and earth bless thee out of Zion.

1. "By night," lit. "in the nights." Targ. manifestly finds reference to the Temple-watches, rendg. hemist. *δ*, "who stand on the watch-house of Jehovah's sanctuary and utter praises in the nights." The Syriac, we may add, entitles this Psalm "To David, concerning the priests whom he appointed that they should be engaged in the service of the LORD during the nights." The LXX. brings *ἐν ταῖς νυκτίν* into v. 2, and misrenders *ὁ οἰκὸς κυρίου ἐν αἰλαῖς οἴκου Θεοῦ ἡμῶν* after cxxxv. So Vulg., P.B.V.

2. It is clear from xxviii. 2, cxxxviii. 2, that "to the sanctuary" is the meaning, *נֶחֱדָה* being an accus. of direction. And so LXX., Syr., Vulg.

3. "Thee." The greeting of vv. 1, 2 proceeds probably from a single individual, to whom those greeted here reply. It has been assumed, however, quite precariously, that the sing. here may be merely an accommodation to the form used by the High Priest in blessing the people (Numb. vi. 24).

INTRODUCTION TO PSALM CXXXV.

THE SUPREMACY OF JEHOVAH THE CREATOR AND GOVERNOR.

TITLE. "Hallelujah."

SCARCELY a verse in this composition is original. It is a collection of excerpts and adaptations. Of the practice among post-exilic Psalmists of borrowing freely from earlier writers we had an instance in the Psalms of the Theophany (notably in xcvi. and xcvi.). There the latter part of Isaiah was the source employed, here and in cxxxvi. the writer wanders freely over the whole range of sacred books. The composition before us commences in the language of Ps. cxxxiv., for which reason it has place as the successor of that Psalm; it continues with an assortment of phrases borrowed from earlier Psalms, and prophecies, and notably from the Pentateuch, up to verse 15, when there succeed six verses borrowed from Ps. cxv., and a closing verse which recalls the "Songs of Degrees," and especially cxxxiv. 3. Yet so skilfully are these heterogeneous phrases interwrought that the Psalm runs smoothly, and there is no instance (not even between vv. 14, 15) of abrupt transition. The theme is the supreme pre-eminence of Jehovah, the God of Nature and the God of Sacred History, over all other deities; His relation of Protector to Israel, and Israel's reciprocal relation as pledged to offer to Him the sacrifice of praise and blessing.

PRAISE ye the LORD. Praise ye
the name of the LORD; praise
him, O ye servants of the LORD.
1 Ye that stand in the house of the
LORD, in the courts of the house of
our God,

3 Praise the LORD; for the LORD is
good: sing praises unto his name; for
it is pleasant.

4 For the LORD hath chosen Jacob
unto himself, and Israel for his pe-
culiar treasure.

1, 2. The "Servants of the LORD" are not those who serve Him in an official capacity, but that general assemblage of worshippers which is regarded in its component parts in vv. 19, 20. Perhaps, as Mendelssohn suggests, by those who stand in the *house* of the LORD is meant (as in cxxxiv. 1) the Temple officials; by those who stand in the *courts* the people who (cf. cxvi. 19) assemble therein for public prayers.

2. ^ψ with Partic. as in cxxxiii. 2, 3.

3. "Pleasant," or as P. B. V., "lovely." H. *nālm*. Here apparently, as in cxlvii. 1, the adj. in this signif. must refer, not to the Name of Jehovah, still less to Jehovah Himself, but to the act of praising and hymning. It may be suggested, however, that as the

5 For I know that the LORD is great, and *that* our Lord is above all gods.

6 Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.

7 He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures.

8 Who smote the firstborn of Egypt, both of man and beast.

9 *Who* sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 Who smote great nations, and slew mighty kings;

11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

12 And gave their land *for* an heritage, an heritage unto Israel his people.

13 Thy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, throughout all generations.

14 For the LORD will judge his people, and he will repent himself concerning his servants.

15 The idols of the heathen *are* silver and gold, the work of men's hands.

subst. *nōam* (cf. xc. 17, note) means not only "loveliness" but "propitiousness," the adj. *nāim* (active like *chāsīd*) may be applied both here and in cxlvii. 1 in the sense "propitious" or "gracious," to Jehovah.

4. "For His peculiar treasure." H. *li-s'gullāthō*, LXX. *ἐς περιουσιασμόν ἐάνω*, cf. the use of the same subst. in Exod. xix. 5, "And ye shall be to me for a peculiar treasure;" Deut. vii. 6, "To be to Him a special people," [lit. "people of peculiar-possession"]. Cf. also the phrase *λαός ἐς περιποίησιν* in 1 Pet. ii. 9, and see Alford's note on Ephes. i. 14.

5. Based on xcv. 3, where see note.

7. This verse occurs with very slight alterations in Jer. x. 13, li. 16. "Vapours," lit. "things lifted up." H. *n'sim*: here probably vapours in the more substantial form of clouds are meant. In the second clause probably Jeremiah's meaning is,—He produces lightnings as an accompaniment to the rain, thus making fire an associate to its natural antagonist, water. "Out of His treasures?" this expression is based primarily on Job xxxviii. 22, 23, "Hast thou entered into the treasures of the snow, or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, etc.?" For מִצְּרִי of Jer. we have here מִצְּרִי, i. q. מִצְּרִי.

8. *b*. Lit. "From man to beast," an expression occurring in the passage on which this v. is moulded, Exod. xiii. 15.

11. The prepos. *'* expresses the accus., as it does in the same connection in cxxxvi. 19, and also in cxvi. 16.

14. Based on Deut. xxxii. 36: cf. Ps. xc. 13.

15 etc. The transition is from the conviction that Jehovah will succour Israel to that of His being the only deity able to do so.

16 They have mouths, but they speak not; eyes have they, but they see not;

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They that make them are like unto them: *so is* every one that trusteth in them.

19 Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:

20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

21 Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

Verses 15—18 are borrowed from Ps. cxv. 4—8; verse 7 of the latter Psalm has here no equivalent; and for “noses have they, but they smell not” in cxv. 6, we have here, in v. 17, “neither have they (שׁוֹנִיחַ) prob. a strong form of negation) any breath in their mouths.” These divergencies having been noticed, we refer the student to our notes on cxv. 4—8. With both passages, and especially with the concluding v. of each, cf. Koran II. 2, “The unbelievers are like unto one who crieth aloud to that which heareth not so much as [his] calling, or the sound of [his] voice. [They are] deaf, dumb, blind, therefore do they not understand.” In verses 19—21 we find united to the threefold charge of cxv. 9—11, cxviii. 2—4, a charge to the Levites. The Psalm closes, as it began, with an adaptation from the Psalm preceding, cf. cxxxiv. 3. As in the case of Pss. cxiii., cxv., cxvi., cxvii., the LXX. here detaches the closing Hallelujah, and prefixes it as a Title to the Psalm following.

INTRODUCTION TO PSALM CXXXVI.

PRAISE OF JEHOVAH'S GRACIOUS GOODNESS AS MANIFESTED IN
CREATION AND IN HISTORY.

TITLE. LXX. Ἀλληλουία.

THE close resemblance of this Psalm to the one immediately preceding argues that the two are the work of one and the same author. The refrain which appears in cxviii. vv. 1—4, here appears in every verse. It is natural to suppose that this Psalm was intended to be sung antiphonally. In precisely the same method as cxxxv. the present Psalm first extols the God of nature, then the God of Jewish history. It borrows freely, as does cxxxv. from earlier compositions, more especially from the Book of Deuteronomy. The treatment of the several departments of the two subjects is beautifully concise and simple, and our English Version here requires little aid from the Commentator. This

Psalm contains that part of the Psalter which is generally styled the "Great Hallel." It should however be noticed that the Talmud and Midrash also speak of cxx.—cxxxvi. and of cxxxv. 4—cxxxvi. as having claim to this Title.

O GIVE thanks unto the LORD ;
for *he* is good : for his mercy
endureth for ever,

2 O give thanks unto the God of
gods : for his mercy *endureth* for ever.

3 O give thanks to the Lord of lords :
for his mercy *endureth* for ever.

4 To him who alone doeth great
wonders : for his mercy *endureth* for
ever.

5 To him that by wisdom made the
heavens ; for his mercy *endureth* for
ever.

6 To him that stretched out the
earth above the waters : for his mercy
endureth for ever.

7 To him that made great lights : for
his mercy *endureth* for ever :

8 The sun to rule by day : for his
mercy *endureth* for ever :

9 The moon and stars to rule by
night : for his mercy *endureth* for
ever.

10 To him that smote Egypt in their
firstborn : for his mercy *endureth* for
ever :

11 And brought out Israel from
among them : for his mercy *endureth*
for ever :

12 With a strong hand, and with a
stretched out arm : for his mercy *en-
dureth* for ever.

13 To him which divided the Red
sea into parts : for his mercy *endureth*
for ever :

14 And made Israel to pass through

1. Here and in every verse, for "mercy," rend. "gracious goodness."

2, 3. Cf. Deut. x. 17, "For the LORD your God is God of gods and Lord of lords."

5. "Wisdom," lit. "understanding." Cf. Prov. iii. 19, "By understanding (*l'boonâh*, as here) hath He established the heavens."

7. "Lights," *ôrîm* here only = *m'ôrôth*, "luminaries."

8. *a.* A mixed construction. Lit. the words = "The sun for rule-of by the day ;" the same construction occurs in 9 *a*, but there we have the plur. constructive (pointing to the several dominations of the moon and individual stars, cf. cxiv. 2, note), here the sing.

10. Targ. gives "To Him who smote the Egyptians, [whom] He slew with plagues."

12. "With a strong hand" and "with a stretched out arm" are phrases found in Exodus, but the two first appear in conjunction in Deut. iv. 34.

13. "Divided," "parts;" *gôzêr*, *g'zârîm*, two peculiar words in this connection. In fact, the latter is only found in one other place, Gen. xv. 17, where it denotes the pieces into which Abraham divided the animals.

the midst of it: for his mercy *endureth* for ever:

15 But overthrew Pharaoh and his host in the Red sea: for his mercy *endureth* for ever.

16 To him which led his people through the wilderness: for his mercy *endureth* for ever.

17 To him which smote great kings: for his mercy *endureth* for ever:

18 And slew famous kings: for his mercy *endureth* for ever:

19 Sihon king of the Amorites: for his mercy *endureth* for ever:

20 And Og the king of Bashan: for his mercy *endureth* for ever:

21 And gave their land for an heritage: for his mercy *endureth* for ever:

22 *Even* an heritage unto Israel his servant: for his mercy *endureth* for ever.

23 Who remembered us in our low estate: for his mercy *endureth* for ever:

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

25 Who giveth food to all flesh: for his mercy *endureth* for ever.

26 O give thanks unto the God of heaven; for his mercy *endureth* for ever.

15. "Overthrew," H. *niēr*, the same rare verb as in the original account, Exod. xiv. 27.

18. "Famous," or "glorious." LXX. inaccurately *κραισίστος*, whence Vulg. "fortes," P. B. V. "mighty."

23. "Who remembered?" *zācar* is here constructed with *l'* "to." Targ. makes the construction similar to that of cxxxii. 1 by inserting *k'yāmēh* as an accus.,—"Who hath remembered to us His oath." "Low estate," H. *shēphēl*, a subst. which is found again only in Eccles. x. 6.

After v. 26 P. B. V. adds, "O give thanks unto the Lord of lords, for His mercy endureth for ever," thus repeating v. 3.

INTRODUCTION TO PSALM CXXXVII.

THE EXILE'S ZEAL FOR HIS FATHERLAND.

TITLE. LXX. Τῷ Δαυὶδ, Ἱερεμίου [Cod. Alex. omits Ἱερεμίου].

IN this little poem we have a touching reminiscence of the now terminated Exile. The unknown poet tells how on one of those bygone days of gloom, a little band sat mourning on the banks of one of the Babylonian rivers. How in tearfulness they divested themselves of the harp, the emblem of past happiness, which the mocking captors would have compelled them to sound even in this their hour of affliction. Far be such a task

from them! May the harpist's hand be paralyzed, the singer's tongue lose the power of framing words, rather than Jerusalem and her wrongs be forgotten by her exiled sons! O for the day when vengeance shall be taken for those wrongs; when the treachery of Edom, Israel's jealous kinsman, shall be requited; when the accursed Babylon itself shall be wasted, and even her little children pitilessly massacred!

To us this Psalm is interesting merely as one of the most pathetic pieces of ancient Jewish literature. But to the true Jew, who still looks forward to the eventual triumph of his creed, and who has been brought up to see in the names Edom, Tyre, Babylon, Bozrah, a type of Rome¹, the destroyer of the Temple and the centre of Christianity, this Psalm has a very different appearance. To him its regrets and its maledictions have even in this present time lost none of their vitality. The following comments of Kimchi on our verse 7, may illustrate our meaning: "And while he was prophesying with regard to the Babylonish captivity he saw by the Holy Spirit the captivity of the Second House, which was effected by the hands of Edom; for Titus destroyed it, who was of the kingdom of Rome, which is of the sons of Edom: While prophesying about the Babylonish captivity he saw the captivity of Titus and said, 'Remember, O LORD, to the children of Edom the day of Jerusalem.'"

It should be noticed that the absurd inscription $\tau\phi\Delta\alpha\omega\delta$ in the LXX., is but little improved by the addition *'Iepeplov*. Jeremiah was not one of the Babylonish exiles.

This Psalm is recited on the Fast of the 5th month (the 9th of Ab.).

¹ In this connection the following passages may be considered interesting. Abarbanel on Obad.: "Not alone with regard to the land of Edom, that is contiguous to the land of Israel, the Prophet prophesied, but also with regard to the people that sprang from that quarter and spread themselves over all the world, and that is now the Nazarene people, who are of the sons of Edom, whose beginning and ground is the city of Rome:" and on Isa. xxxiv. " . . . Bozrah which is Rome. And who knows if the prophets (on them be peace!) intended to call Rome Bozrah? [We know it] because this word produces, according to the value of $\beth$, ζ , and η , 292 years. The η , it is for 5000, meaning that in 5292 years from the creation of the world the desolation of Rome shall be accomplished. And his saying 'And they shall call the nobles thereof to the kingdom, but none shall be there' [Is. xxxiv. 12] refers likewise to Bozrah which has been mentioned, and this too will prove that that is Rome, seeing that there are in her [Rome] nobles who are princes, and they are the great men and the bishops that are in the midst of them together with their Pope, nevertheless they are not called by the name of king or kingdom." Cf. too R. Solomon on Numb. xxiv. 19, Kimchi on Obad. 1, Is. xxxiv. 1, and Abarbanel's statement that "this belief" [viz. that of Rome being descended from Edom] "was handed down by tradition among the wise men of Israel from the time of old without dissension about it."

BY the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

² We hanged our harps upon the willows in the midst thereof.

³ For there they that carried us away captive required of us a song; and they that wasted us *required of us* mirth, *saying*, Sing us *one* of the songs of Zion.

1. "Babylon" here = Babylonia. The most notable "rivers" besides the Tigris and Euphrates, are the Chaboras and Eulaeos, on whose banks Ezekiel (i. 3) and Daniel (viii. 2) beheld divine visions. The captives may have selected the river-side as a spot where melancholy reflection might be indulged without fear of intrusion or interference; or we may suppose that, as in later times, the expatriated Jews were wont to conduct their religious rites by the side of a running stream, perhaps to facilitate the performance of those frequent ablutions which were customary among them. For traces of this practice, Acts xvi. 13, Tertullian's mention of the "orationes litorales" of the Jews, *Ad Nationes*, i. 13, and his description in *De Jejuniis*, 16, "Judai-cum certe jejuniū ubique celebretur, quum omissis templis per omne litus quocumque in aperto aliquando jam precem ad coelum mittunt," are cfd. It may be remarked, however, that as in both passages Tertullian apparently connects this practice of the Jews with seasons of abstinence, we might gather that the river-banks were specially sought (perhaps on account of their privacy) on occasions of self-humiliation.

2. The *ārāb* is generally supposed to be a species of weeping-willow. The phrase "in the midst thereof" is curious. It can only refer to *Bābel* in v. 1, though without doubt it is meant that the *ārābīm* were on the river-banks.

3: "They that wasted us;" H. תוללנו *tōlālēynoo*. This word has been explained in divers ways; e.g. *a*. As from *ʔlāl* an assumed Aram. form of *shālāl* "spoiled," in signf. "those that spoiled us," as apparently Targ. and perhaps LXX. (*οἱ ἀπαιγόντες ἡμᾶς*). *b*. As from *yālāl* "howled," so as to mean "those who caused our cry of woe." This is, in our opinion, perfectly impossible. The form *tōshāb*, from *yāshab*, instanced by Del., is quite irrelevant. *Tōshāb* to be analogous should mean "one who causes to dwell," whereas it means "a dweller." *c*. As from *tālāl* "mocked," a signf. which certainly belongs to the Hiph of this Rt., so that *tōlālēynoo* (i. q. *tōl'lēynoo*), either Kal or apocopated Poel Partic., should mean "those that mocked us." There would seem to be no such weighty objections to this interpretation as to *a* and *b*, while it is certainly more appropriate to the context than these. But we can only adopt it as the least precarious of the three interpretations.

4 How shall we sing the LORD's song in a strange land?

5 If I forget thee, O Jerusalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth;

if I prefer not Jerusalem above my chief joy.

7 Remember, O LORD, the children of Edom in the day of Jerusalem; who said, *Rase it, rase it, even to the foundation thereof.*

δ. Lit. "Sing to us part of the song of Zion." "The song of Zion" or "the song of Jehovah" (ver. 4) represents the sacred psalmody of the Jews.

4. δ. More correctly, "*In the land of a stranger.*"

5. δ. In Hebr. "Let my right hand forget...:" an ellipsis, which must, we think, be explained from the preceding mention of the "harps," so that "Let my right hand forget its deftness in striking the harp" is what is meant: so Ab. Ezra, Kimchi, Grotius, Hengst, etc. Or it is possible that the allusion is not to harping in particular, but to manual strength and skill generally; so apparently the M'tsoodath David, "Let my right hand forget its force and power of motion." The LXX. treats the verb as a passive, ἐπιλησθείη ἡ δεξιὰ μου and so Vulg. and Luther. The Syr. rends. "Let my right hand forget me."

6. "Above my chief joy," A.V. rightly: lit. "Above the summit of my joy," the meaning being—if I do not subordinate all inducements to worldly enjoyments to my regretful care for Jerusalem. LXX. inaccurately εἰς μὴ προανατάξωμαι . . . ἐν ἀρχῇ τῆς εὐφροσύνης μου, and so Vulg. "si non proposuero . . . in principio laetitiae meae."

7. Rend. "Remember, O LORD, to [i.e. against] the children of Edom, the day of Jerusalem." The construction is the same as in lxxix. 8, "Remember not against [lit. to] us former iniquities," Levit. xxvi. 42, Jerem. ii. 2. L' "to" is sometimes (e.g. in cxxxvi. 23) the mark of the accus. of *zâcar*, "remembered," but it is not probable that it is so here, for we have *êth*, the mark of the accus. (which can hardly mean "in," as A.V.) immediately before *yôm*, "day of."

δ. "Rase it:" H. וְעָרַו, *âroo*, Imper. Pi. from עָרַו, "lay bare." The accent is drawn back in the second וְעָ as pausal, and the first is accented in the same way, probably to avoid a juxtaposition of two tone syllables.

What the conduct of the Edomites had been, in the day of (cf. for this expression, xxxvii. 13, Ob. 12, Job xviii. 20) Jerusalem, we gather from the denunciations of Obadiah. They had not only looked on and rejoiced at her overthrow, they had joined in her spoliation, and had cut off her fugitives, who were apparently endeavouring to escape through Idumæa into Egypt. The Edomites, the near neighbours

8 O daughter of Babylon, who art to be destroyed; happy shall he be that rewardeth thee as thou hast served us.

9 Happy shall he be, that taketh and dasheth thy little ones against the stones.

and relatives of the Israelites, were, as has been well said, "the types of those who ought to be friends and are not,—of those who ought to be helpers, but in the day of calamity are found standing on the other side." Wild, pitiless, regardless of the bond of kinship, they had long ago become to the Jew the object of aversion (cf. Am. i. 11, 12), and this feeling their conduct on the occasion of Israel's downfall strongly intensified; cf. Jer. xlix. 7 sqq., Ezek. xxv. 12 sqq., xxxv. 3 sqq. It is with garments steeped in Idumæan blood that the Messiah is represented in Isaiah's vision (lxiii. 1—4), and it is under the sobriquet of "Edom," that the harassed Jews of the Middle Ages denunciate Rome, the destroyer of their metropolis, the persecutor of their faith (see *Introd.*).

In the Targ. this v. is headed "Michael the chief [i.e. the patron angel] of Jerusalem said," and the v. following, "Gabriel the chief of Zion said." For a similar insertion cf. Targ. on Esth. iv. 15, "And Esther spake to Michael and Gabriel to return answer unto Mordecai," and vi. 1, where it is ascribed to the agency of Michael, the "captain of Israel's host," that the king could not sleep.

8. "Daughter of Babylon"=the city of Babylon with its population. "That art to be destroyed;" so Theod. *διαρπασθησομένη*. The Heb. is הַשְׂרֹדָה, *hash-sh'doodâh*, which we can only understand as meaning, "That art [or that ought] to be destroyed." For such a signif. of the pass. partic. Kal. cf. cxi. 2, note. Some, however, confine such signfs. to the Niph. and Pual, and suppose the word before us to be introduced hypothetically, "when thou art destroyed...happy shall he be, etc." The rendg. "That art [already] destroyed" is unsuitable, for though the Psalm is written after the capture of Babylon by Darius, the point of view assumed belongs to an earlier period, that of the prosperity of the Babylonian empire, and of Israel's deepest degradation. And the active rendg. "thou destroyer," though supported by Targ., Syr. ("thou spoiler"), Symm. (*ἡ ληστής*), is perfectly unallowable. *Sh'dôddâh* or *shâddôddâh*, like *bâgôddâh* in Jer. iii. 7, 10, would be required. LXX. rends *ἡ ταλαίπωρος*, Vulg. "misera," cf. P. B. V.

The rest of the verse runs, lit. "Blessed shall he be that pays to thee thy recompense which thou hast recompensed to us."

9. The poet would fain see even the little children of Babylon

extirpated, lest they grow up to perpetuate the iniquities of their fathers. So in prophesying against Babylon Isaiah says, "Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities" (xiv. 21).

INTRODUCTION TO PSALM CXXXVIII.

THE GRATEFUL CONFIDENCE OF A BEFRIENDED SUPPLICANT.

TITLE. "To David."

LXX. Cod. Vat., *Ψαλμὸς τῷ Δαυίδ· Ἀγγέλων καὶ Ζαχαρίων*. Cod. Alex.,
Τῷ Δαυίδ, Ζαχαρίων.

PSALMS cxxxviii.—cxlv. are severally entitled "To David." In some of this group the inscription may well be regarded as credible, in others the linguistic features bespeak an author of a later period. In the Psalm before us neither the style nor the external circumstances particularly favour the tradition of its Davidic authorship. It is true that the use of the word *hētyāl* [A. V. "temple"] in verse 2 does not of itself preclude Davidic authorship, since this word is actually used in Psalm v. 7 of the Davidic Tabernacle, but it must be noted that when that Tabernacle was reared David was King, whereas our verse 1 points to a writer in far humbler position, who emboldens himself to utter the Divine praises before the great men [*lōhīm*] of the nation. Again, the expectation that Gentile sovereigns shall one day join in the worship of Jehovah (ver. 4), is, though latent in earlier Psalms (cf. lxviii. 29 sqq., lxxii. 10, 11), more specially characteristic of the late period. It is a notable phase in the latter prophecies of Isaiah, and the closest parallel to the present passage is Psalm cii. 15, written during the period of exile. In ver. 8 that doxological formula which is of such common occurrence in the post-exilic Psalms "The gracious goodness of Jehovah endureth for ever," is adapted to the Psalmist's supplication. And that the Psalm was regarded in the earliest times as of post-exilic rather than of Davidic authorship may perhaps be inferred from the additions made to the Title by LXX.

The Psalm may be divided into three portions: 1—3, Vows of thanking and grateful worship for help given in time of trouble: 4—5, Prediction that even Gentile sovereignties shall eventually serve Jehovah and extol His glorious attributes: 6—8, These attributes specified with regard to the present individual case:—Jehovah, though all-powerful, is gracious and condescending to His servant, and will ever be so.

I WILL praise thee with my whole heart : before the gods will I sing praise unto thee.

2 I will worship toward thy holy

temple, and praise thy name for thy loving-kindness and for thy truth : for thou hast magnified thy word above all thy name.

1. *a.* In the LXX. Κύριε is added, so Vulg. "Domine," Targ. יְיָ, and our P.B.V. The Syr. has "I will praise the LORD with my whole heart."

δ. "Before the gods:" H. נגד אלהים, *neged e'lohîm*, This has been taken to mean: 1. "Before the heathen deities," Hengst. Hupf. Hitzig,—“in the presence of whom and to the confusion of their worshippers, the Psalmist will utter his praise of the true God: see xcv. 3; xcvi. 4, 5,” Perowne. But *e'lohîm* in these passages is defined by כָּל, *col*, “all,” and would probably here, if meaning the false gods, have some similar distinctive mark. Further, the Psalmist (cf. v. 2) will not be in the presence of false gods or their worshippers, but in Jehovah's sanctuary, surrounded by His faithful people. 2. Ἐναντίον ἀγγέλων LXX., “in conspectu angelorum,” Vulg. Similarly Aeth., Arab., Rashi; so too several of the Christian Fathers, finding an allusion here to the presence of angels at public worship. Obj. The use of *e'lohîm* without anything further to define it, in signf. “angels” is most questionable: *b'ne e'lohîm* would be the natural expression. 3. “Before God:” thus Mendelssohn (Beor) says that it = נגדך, “before Thee,” while Ewald, Maurer, De Wette, Olshausen make the phrase practically equivalent to “before the ark,” or “in the sanctuary.” Obj. The construction is then most awkward and unpoetical:—“before God will I praise Thee [O God]” (!) 4. “Before the national *E'lohîm*,” the great men, of whom we had mention in lxxxii. So Targ., Syr., Ab. Ez., Kimchi, Clericus, Del., al. This rendg. we much prefer. For the anarthrous *e'lohîm* in this signf., cf. lxxxii. 1, and for the general thought, cxix. 46, “I will speak of Thy testimonies also before kings (נגד מלכים):” the meaning is, that even before persons high in office, in whose presence he would be naturally abashed, he will declare the praise of his deliverer, Jehovah.

2. *a.* “Towards [or “before”] Thy holy temple,” cf. xxviii. 2, cxxxiv. 2, and especially v. 7, in which last the very same words occur. The context of that passage shews that it is not necessary to suppose our writer to be at a distance from the sanctuary.

δ. Probably best taken to mean “for Thou hast magnified Thy characteristic of fidelity to promises above all the other characteristics implied in Thy Name, scil. in the significant title, ‘Jehovah.’” But the clause is certainly very obscure. Kimchi supposes that the sub-

3 In the day when I cried thou answeredst me, and strengthenedst me *with* strength in my soul.

4 All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

stantives are transposed, so that the real meaning is, "Thou hast magnified Thy Name above all that Thou hast promised." Others reading לָלֵךְ for לָלֵךְ find here an asyndeton—"Thou hast magnified above everything Thy Name and Thy word." LXX. in the best codd. gives ὅτι ἐμεγάλυνας ἐπὶ πάν, τὸ ὄνομα τὸ ἅγιόν σου, and hence the Vulgate's "quoniam magnificasti super omne, nomen sanctum tuum." Agellius however remarks that ἅγιον is perhaps a corruption for λόγιον (the ordinary LXX. rendering for לִמְדָה). Rosenm. says that Chrysostom notices λόγιον as the reading of a Greek version, which may be identified with that of Theodotion. We can only find the variations, ἐπὶ πάντας τὸ ὄνομά σου τὸ ἅγιον, and τὰ ὀνόματά σου in Chrysostom. Clericus (who is followed by Hupfeld) suggests that לָשֵׁיךְ, "Thy Heavens," should be read for לָשֵׁיךְ, but "Thou hast magnified Thy word above all Thy Heavens," is a somewhat awkward expression.

3. Rend. "In the day that I called, Thou didst answer me; Thou didst enliven me; strength [came] into my soul."

a. For the expressions, cf. xx. 9.

b. This form of translation is that authorized by the accents, and is certainly more simple than that of the A.V. תַּרְחִיבֵנִי, *tarchibēnī*, should be regarded as a denom. of תַּרְחִיב, see lxxxvii. 4, note. In Cant. vi. 5, it="deprive of spirit," "unnerve;" here, on the contrary, it="give spirit," "nerve." Such denominatives, usually of the Piél voice, freq. mean to *deprive* of the thing expressed by the noun, instead of to *give*, or *make into* this thing (cf. Gesen. *Gram.* sect. 51, and for the corresponding use in form II. of the Arab. verb, Wright's *Arabic Grammar*, p. 30); but the combination of both signfs. in one voice is most anomalous. שָׁכַר, to *buy* grain or to *sell* grain, and הָפִיץ, "to grant" or "to obtain" (cf. cxl. 8) may perhaps be cfd. It may, however, be conjectured that תַּרְחִיבֵנִי, *tarchibēnī*, "Thou didst give me breadth of room," i.e. according to the common Hebrew idiom (cf. xxv. 17), "Thou didst deliver me from *straits*," is the true reading. LXX. gives πολυωρήσεις με, "Thou wilt make much of me."

4. a. "Praise," or "give thanks unto."

b. Lit. "When they have heard." The rendg. "For they have heard," LXX. and Vulg., is not so suitable to the context. These "kings of the earth," (an expansion of the national term "עַלְמֵי־הָאָרֶץ," v. 1) *when* they shall have heard of God's promises and their faithful

5 Yea, they shall sing in the ways of the LORD: for great is the glory of the LORD.

6 Though the LORD be high, yet

hath he respect unto the lowly: but the proud he knoweth afar off.

7 Though I walk in the midst of trouble, thou wilt revive me: thou

fulfilment, will join with the Psalmist in offering thanksgivings to Jehovah.

5. Rend. "*And they shall sing of the ways of Jehovah, that great is the glory of Jehovah.*"

a. i.e. they shall celebrate Jehovah's doings; the hemist. is thus understood by Syr. and Targ., but the rendg. given in the LXX. is ἀσάτωσαν ἐν ταῖς ὁδοῖς κυρίου. For the construction of שִׁירָו ב, "sing about," cf. lxxxvii. 3.

b. A.V. follows Vulg., "quoniam magna est gloria Domini."

6. Rend. "*For Jehovah is exalted, yet noticeth [lit. seeth] He the lowly; and the lofty He knows afar off.*"

The antithesis in the terms "lowly" and "lofty" lies in the fact that the one is not easily, the other easily, observed. The corresponding antithesis in the verbs will be that God *does* nevertheless notice the lowly, and *does not* notice the lofty. We think, therefore, that the words מְרַחֵק יוֹדֵעַ are intended to mean, "He knows only from far off," scil. though noticing the obscure, He is aloof from the exalted. The distance which Jehovah's exaltation sets between Him and man is thus modified, in a manner just contrary to human expectations. The most exalted man is the most remote, the most obscure man is the nearest. The contrast appears to be completely lost in Del.'s explanation, "On the other hand, even from afar He sees through (יִדַּע), as in xciv. 11, Jer. xxix. 23) the lofty one who thinks himself unobserved[?]"

The Targ. paraphrases "And from the distant heaven He thrusts down the lofty;" and Rosenm. accordingly finds in יִדַּע, "He knows," judicial cognizance, or punishment, as in Jer. xxix. 23.

Others understand יִדַּע, not as a Kal, but as a Hiph. (cf. the forms יִלֵּל, passim, יִחַיֵּב, Job xxiv. 21) in signif. "chastises" [lit. teaches by chastisement," cf. the similar combination of meanings in יָסַר, παιδεύειν]. It seems best, however, to regard יִדַּע as an anomalous Fut. Kal. (cf. Gesen. Gram. § 69).

As an alternative to the rendering given above we may suggest, "And though high He knows him [the lowly] afar off," i.e. recognizes him and his doings even from the distant heights of Heaven. The

4 For *there* is not a word in my tongue, *but*, lo, O LORD, thou knowest it altogether.

5 Thou hast beset me behind and before, and laid thine hand upon me.

6 *Such* knowledge is too wonderful for me; it is high, I cannot *attain* unto it.

7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?

8 If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*.

9 *If* I take the wings of the morning, and dwell in the uttermost parts of the sea;

meaning of the Hiph. our "wont," *gewohnt*, from *wohnen*, "to dwell," or "habitual," Fr. *habituel*, from *habito*. LXX. rends. *proēides*.

4. Rend. "When a word is not [yet] upon my tongue, lo, Thou Jehovah, knowest it all." "Not" for "not yet," cf. ver. 16. LXX., combining this v. with the two first words of v. 5, rends., "Οτι οὐκ ἔστιν λόγος ἄδικος ἐν γλώσσῃ μου. Ἴδου κύριε σὺ ἔγνων πάντα τὰ ἔσχατα καὶ τὰ ἀρχαῖα.

5. "Thou hast beset me;" Hebr. יצרתני, *tsartānī*, "Thou hast compassed me;" so Targ. This is the natural interpretation of the word, and agrees well with the context. It is possible however to rend. "Thou hast fashioned me," and this without supposing that there is an elision of the י of יצרתני (cf. יצרתני possibly for יצבתני, xxiii. 6), since the Rt. צור itself bears the meaning "fashion" in the Fut. in Exod. xxxii. 4, 1 Kings vii. 15, Jer. i. 5. Thus LXX., ἐπλασάς με. But this interpretation is not so appropriate, since as yet nothing has been said about the Psalmist's formation and birth.

6. a. "Such knowledge;" Hebr. דעת, *daath*, anathrous, denoting absolutely "the whole of this knowledge; cf. דור, *dôr*, xcv. 10, "the whole of that generation."

b. "I cannot attain unto it." The word "attain" ought not to be italicized in A.V., since יכל with ל of the object denotes "to master," either in the sense of overcoming an obstacle or adversary, as in Obad. 7, Jer. xxxviii. 22, or of "mastering a subject," as here.

8. "I ascend up;" H. אסא, *essak*. This is an Aram. word. Whether there be such a root as אסא, is extremely doubtful, since in the form להנסיקה, Dan. vi. 24, the נ may be only an interpolation of the same kind, as in להנעלה, Dan. iv. 3, and whenever the past does occur, it is always of the form סלק. The Dagesh in the א may possibly be explained as representing the absence of the ל, just as the form יסב is sometimes to be explained as a Fut. Kal, shortened from a primary form יסבב.

b. "In hell," i.e. in *Sh'öl* or Hades.

9. Rend. "If I lift the wings of dawn, and settle down at the ex-

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

12 Yea, the darkness hideth not

from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

13 For thou hast possessed my reins: thou hast covered me in my mother's womb.

tremity of the sea:" i.e. if I could fly with the speed with which dawn spreads itself over the earth, to reach the extreme horizon of the western sea [ים]. As in Mal. iv. 2 we have the wings of the sun, so here we have the wings of dawn. שֶׁכֶן, *shácén*, is here used in its prim. signf. "to settle down," "abide." LXX. wrongly, ἐὰν ἀναλάβω τὰς πτέρυγας μου κατ' ὄρθρον, reading *c'náphay* for *can'phê*.

11. Rend. "Then I said, 'Let nothing but darkness enshroud me, and let the light round about me be night.'" This rendg., which is adopted by several of the best commentators, we much prefer. The apodosis is thus deferred till v. 12. אֶךְ, *ac*, we prefer to understand, in signf. "only," (not "surely,") as freq. The rendg. of the A.V. is however unobjectionable. Or we might take אֶךְ, *ör*, not as a subst., but as a verb in past tense, as in Gen. xlv. 3 (cf. בָּשָׁל in Jer. xlviii. 13), rendg. "then night became light about me."

Enshroud me; H. שׁוּפְנִי, *y'shoophênî*. In the only other passages in which this verb occurs, viz. Gen. iii. 15, Job ix. 7, it seems to mean "conterere," "contundere," a signf. which appears inadmissible here. It does not seem advisable to take it in the sense of שָׁאָן, "to swallow up," lit. "pant for" (cf. LXX's καταπατήσει), still less to emend the passage and read שׁוּכְנִי, *y'soocênî*, "cover me" (with Ewald), or שׁוּפְנִי, "o'ershadow me," cf. עִפָּה and כַּעֲפֹה (with Böttcher). שָׁאָן is probably in this Psalm, one remarkable for the difficulty of its phraseology, simply a denominative from שָׁאָן, "twilight," meaning "cover," "enshroud." It is thus explained by Rashi, Ab. Ezra, Kimchi, cf. too Targ., Symm. ἐπισκεπάσει με, Jer. "operient." We may notice that by the inverse process the Sanskrit *kshapá*, Zend *kshap*, Pers. *shab*, "night," are derived from the Zend, *kshap*, "to cover." For שׁוּפְנִי, *about me*, the LXX. gives ἐν τῇ τρυφῇ μου, as if reading שׁוּפְנִי (from שָׂדֶה, "pleasure").

12. Rend. "Even the darkness would not be too dark for Thee, but the night would give light as the day: as the darkness so the light [to Thee]."

13. a. "For;" the logical sequence is—How can I expect to be hidden from Thee now that I have a visible form and separate existence, when I was not beyond Thy ken, even in my mother's womb?

14 I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.

15 My substance was not hid from

thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

16 Thine eyes did see my substance, yet being imperfect; and in thy book

"Possessed:" Hebr. קניית, *kānīthā*, which we rend. "*Thou didst create.*" cf. civ. 24 *b*, note; קנה denotes "to create," "bring into existence," and also "to acquire," "possess," perhaps somewhat as the Lat. *pario*, "to bring forth," gets the signf. "to acquire." LXX., as A.V., ἐκτίσω.

b. "Thou hast covered me," the verb סָכַךְ is used in this sense in cxl. 7. We prefer, however, in this passage the rendg., "*Thou didst interweave me,*" cf. the word מַסְכֶּכֶת, *masseceth*, "web," and the expression used in ver. 15.

14. *a*. The construction is of a peculiar kind. For the adverbial use of נוראות, "fearful things," cf. lxxv. 6. Instead of נפְלִיתִי, Hitzig reads נפְלִיתָה, "Thou hast shewed Thyself wonderful," so LXX. φανερώς ἐθαυμαστώθης, Syr. and Vulg.

15. "My substance," the H. עֲצָמִי, *otsmī* (from *ōtsem*, in signf. of *etsem*) = "my bodily frame." "When I was made," אֲשֶׁר is probably the relat. pron., not the conj.; rend. "[of me] *who was made*, etc." "In secret," or "in a secret place," ἐν σκότοις καὶ ὕδους, *Æsch. Eumen.* 665. "Curiously wrought," H. רִקְמָתִי, *rukkmātī*, used of variegated work woven or perhaps embroidered. Here the allusion is chiefly to "the system of veins ramifying the body, or to the variegated colouring of its individual members, more particularly of the inward part."—Del. The mother's womb is here called not only *sēther*, "a secret place," but, figuratively, "*the depths of the earth.*" This phrase, which commonly indicates the unseen world (cf. lxiii. 9, lxxxvi. 13), here represents the womb, as being, like that, a region of darkness and mystery. The equivalent term in Targ. is "in the mother's womb." Conversely in Job i. 21 we have, "Naked came I out of my mother's womb, and naked shall I return *thither*," scil. ἐπὶ ταφῇ εἰς μητέρα πάντων, *Ecclus.* xl. 1. The LXX.'s equivalent to רִקְמָתִי, καὶ ἡ ὑπόστασις μου, is explained by Rosenm., "legit ὑπόστασις a radice קים quæ ab interpretibus illis aliquando redditur ὑπόστασις."

16. Rend. "*My undeveloped form Thine eyes did see, and in Thy book were they all written, [viz.] the days [of my life] which were [already] conceived of, and for it one among them.*" My undeveloped form, H. גֹּלְמִי, *golmī*, LXX. ἀκατέργαστον, Symm. ἀμόρφωτον. *Gōlem* is a shapeless mass rolled together, from *gālam*, "to wrap up;" it

all *my members* were written, *which* in continuance were fashioned, when *as yet there was* none of them.

17 How precious also are thy thoughts unto me, O God! how great is the sum of them!

18 *If* I should count them, they are more in number than the sand: when I awake, I am still with thee.

19 Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.

is used in Chullin 25 *a* of the wood or metal that is to be formed into a vessel, as Saadia and Del. have already remarked. The suffix of *cullām*, *all of them*, refers to *the days* which are mentioned afterwards, cf. "in it," Job vi. 29, which refers to "my tongue" in the next verse, and "his own," *ibid.* xxiv. 6, which refers to "the wicked" in the second hemist. *Were conceived*, Hebr. יצרו, *yutstsároo*, "were imagined," i.e. existed in the wisdom and foreknowledge of God, cf. ciii. 14, note.

And for it one among them, i.e. one among these days was appointed for the actual development of life in the embryonic *gōlem*. On the whole, we prefer this rendg., adopting the *K'ri* reading לו rather than the *C'thib* לָא. The latter would be understood to mean, "When [as yet there was] not one among them," i.e. when not one of them had as yet elapsed. עַד, "yet," would then have to be supplied, as in ver. 4.

17. "Sum," lit. "sums;" H. ראשים, *rāshīm*, prim. "heads;" cf. cxix. 160, note.

18. *b*. This exceedingly obscure hemist. is perhaps best understood to mean, "I wake from sleep and find myself still with Thee," that is, he wakes and finds that God has protected him during his state of unconsciousness, and is still protecting him. Waking or sleeping, God is beside him. For the phrase, "I am...with Thee," cf. lxxiii. 23. Del. interprets thus, "He falls asleep over the pondering upon them, wearied out; and when he wakes up, he is still with God, i.e. still even absorbed in the contemplation of the Unsearchable." Ewald similarly—"If I am lost in my meditations on this subject, and recover myself from this state of reverie, yet I am still ever with Thee without coming to an end."

19. Rend. "*O that Thou wouldst slay the wicked, O God, yea, depart ye from me, ye bloody men.*" The change of subject is singularly abrupt. The connection of these vv. with what precedes is apparently this: O that Thou wouldst destroy those wicked persons who refuse to understand Thine omnipotence, and live in wanton cruelty and profanity! According to others, it is: Thou art about me always, and knowest me thoroughly; O that Thou wouldst destroy these wicked

20 For they speak against thee wickedly, and thine enemies take thy name in vain.

21 Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?

doers who persecute me! But according to v. 21 it is not resentment for personal wrongs, but simple zeal for God's honour, which actuates the utterer of these fervid expressions.

20. Rend. "*They who with wicked device provoke Thee, [who] raise [themselves] up vainly—Thine adversaries.*" Most of the phrases in this v. are involved in difficulty. יָמְרוּךְ can hardly be from אָמַר, "said," for 2 Sam. xix. 14 is the only other instance where the א of this verb is elided. Also אָמַר, with accus., in signif. "speak of [a person]," is rare (though not, as Perowne says, unexampled, cf. Gen. xliii. 27, Numb. xiv. 31, Lament. iv. 20). It is probable that יָמְרוּךְ, from מָרַךְ, is the true reading. The Quinta has παρεπίκρανάν σε, and we may cf. cvi. 43, "But they provoked Him with their counsel (וַיִּמְרוּהוּ בַעֲצָתָם)." The ל of מְזִמָּה, "wicked device," like that of לְשׁוֹן, represents the mode or instrument of the provocation, so that the signif. is, "*They who with wicked device provoke Thee.*" In hemist. b we have גָּשׁוֹן, unintelligible as the Pass. Partic., since there is no subject for it to agree with, and explainable only as a corruption of גָּשְׁאוֹ, "they have raised up," for we can hardly imagine that א, the 3rd Rt. Letter has been elided, and a prosthetic א attached. But "raised up" what? According to some, "the Name of God" in false oaths, for which phrase cf. Exod. xx. 7, Deut. v. 11. So Targ., "who swear falsely—Thine adversaries." Others, rendg. in a, "who speak against Thee," interpr. "who have raised [their voices] vainly." But it is much more probable that the verb גָּשָׁא has here a reflexive sense, as in lxxxix. 9 [10], Hab. i. 3, and that the signif. is, "who have raised themselves up, vainly [or foolishly.]" So Symm. ἐπήρθησαν ματαιῶς οἱ ἐναντίοι σου. The last word, עֲרִי, "Thine adversaries," defines the class of persons who thus act, and is thus the subject of the whole sentence. There is no difficulty about its meaning; it occurs in the signif. "adversary" in 1 Sam. xxviii. 16, as well as in Dan. iv. 16, and thus is not even an Aramaism necessarily. The emendations עֲרִי, עֲרִי, given by Perowne, merely increase the difficulty of the verse. The meaning, "Thy cities" (possible, but quite inappropriate), is adopted by LXX. (Ὅτι ἐρεῖς εἰς διαλογισμόν' λήψονται εἰς ματαιότητα τὰς πόλεις σου), Syr., Vulg.

21. In הִתְקַדְּמְתָּ is equiv. to הִתְקַדַּמְתָּ. The ה may have been omitted, as Buxtorf suggests, to avoid the concurrence of four servile

22 I hate them with perfect hatred :
I count them mine enemies.

23 Search me, O God, and know
my heart: try me, and know my

thoughts:

24 And see if *there be any* wicked
way in me, and lead me in the way
everlasting.

letters at the beginning of a word; but, as Del. notices, we have מִקְרָה for מִמְקָרָה in Deut. xxiii. 11, and the two forms מִשְׁפָּחִים, מִשְׁפָּחִים; and Exod. iii. 2, 2 Kings ii. 10 furnish instances of Participles with elided מ.

22. Lit. "With the perfection of hatred, hate I them: enemies are they to me."

23. "My thoughts;" H. שְׂרָפָה, *sarappâ*: the subst. occurs only in xciv. 19; lit. it means divided, distracted thoughts. LXX. wrongly τὰς τριβύδας μου.

24. "[Any] wicked way," lit. "[any] injurious path," i.e. any path that would injure my soul. עֵצֶב can mean "an idol" as well as "pain," cf. Is. xlviii. 5, but the rendg. "way of idolatry" would be hardly appropriate. Idolatry could hardly be yielded to unconsciously, nor is it probable that this is the Psalmist's temptation.

"The way everlasting:" *derec ôlâm*, an expression which has no real parallel in Bibl. Hebr., for the expressions in Jer. vi. 15, Job xxii. 15 (and even in Jer. xviii. 15), denote a path of former times, not, as this, a path of endless continuance. The *derec ôlâm* is the contrary to that "way of the ungodly" (i. 6) which ends in confusion and perplexity.

INTRODUCTION TO PSALM CXL.

PRAYER AGAINST INSIDIOUS AND MALICIOUS ENEMIES.

TITLE. "To the Precentor: a Psalm, to David."

IN the case of Psalm cxl. and the three Psalms immediately succeeding, we are inclined to regard the inscription "to David" as the trustworthy account of authorship. In each, the style of the Psalmist and the circumstances under which he writes forcibly recall acknowledged Davidic compositions. The Psalm before us reminds us more especially of Psalms lviii and lxiv. The close of all three Psalms is similar, the Poet concluding in each with the conviction that the righteous shall in the end find occasion for exultation,

and in each case this conviction is preceded by dire imprecations on the ungodly, couched in singularly obscure language. The linguistic features common to these and other Psalms of David will be noticed in our Commentary as they occur. With regard to the passages which specially link the four Psalms cxl.—cxliii. together, we notice here the resemblance between cxl. 7, cxli. 1, cxlii. 1, and cxliii. 1, the identity of the phraseology in cxlii. 4, cxliii. 4, and the similarity of cxlii. 8, cxliii. 11. Further cxl. 5, 6 may well be compared with cxli. 9; cxlii. 7 with cxliii. 9; cxl. 3 with cxli. 5; cxl. 14 with cxlii. 8; cxlii. 4 with cxliii. 8.

While all four treat of outrages sustained at the hands of persecutors, the present Psalm is distinguished as bringing into special prominence the malicious slanders of David's foes. Delitzsch remarks that "the Psalm may be explained from the circumstances of the rebellion of Absalom, to which as an outbreak of Ephraimitish jealousy the rebellion of Shebna ben Bichri the Benjaminite attached itself." We prefer, however, the view of Kimchi, "This Psalm,—David composed it with reference to Doeg, and with reference to the Ziphites who were maligning him to Saul."

DELIVER me, O LORD, from the evil man: preserve me from the violent man;	2 Which imagine mischiefs in <i>their</i> heart; continually are they gathered together <i>for</i> war.
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1—3. Prayer for deliverance from the malevolent schemes of Saul, and of the party who were maligning David to him.

1. "The evil man:" or, which we are inclined to prefer, "evil men;" the sing. **אָדָם רָע**, *ādām rā*, representing all the malignant adversaries collectively. In *b*, on the other hand, a particular individual is selected from this group. "The violent man:" lit. "man of violence." We find this expression **אִישׁ חַטָּסִים** in 2 Sam. xxii. 49 (in xviii. 48, **אִישׁ חַמָּס** is the form used). There, seeing that the Poem specially commemorates David's deliverance out of the hand of Saul, we believe that it is Saul who is thus designated, and it is not improbable that in the Davidic Psalm before us the term has the same reference.

2. *b*. Either "*Every day are they gathered together for war*" (lit. in battles, the subst. **מִלְחָמוֹת** expressing the mode or manner of their gathering together): or "*Every day they stir up wars* [against me]," being understood in signf. of **נִרְיָה**, cf. the use of this latter with the same, or a similar subst. in Deut. ii. 5, 9, Prov. xv. 18, Dan. xi. 25. The LXX. gives a free rendg. apparently based on this latter view of the verb, *παρετάσσοντο πολέμους*, Vulg. "constituebant proelia."

3 They have sharpened their tongues like a serpent; adders' poison is under their lips. Selah.

4 Keep me, O LORD, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings.

5 The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. Selah.

6 I said unto the LORD, Thou art my God: hear the voice of my supplications, O LORD.

7 O GOD the Lord, the strength of my salvation, thou hast covered my head in the day of battle.

8 Grant not, O LORD, the desires of the wicked: further not his wicked device; lest they exalt themselves. Selah.

9 As for the head of those that com-

3. *a. i. e.* They have sharpened their tongues [by exercising them in evil speaking] till they are deadly as those of serpents. The ellipsis is of the same form as that in ciii. 5, "so that thy youth is renewed like the eagle"; and Kimchi's interpr. of the serpent's "moving its tongue about here and there as if it would make it sharp as a barber's razor" is therefore as irrequisite as improbable. With this hemist. cf. lii. 2, and with the next lviii. 4, x. 7.

6. "Adders'." the H. עכשור is a *ḥp. λεγόμεν.* apparently from Rt. עכש "be wound or folded together." On the final כ see Wetzstein. What species of serpent is meant is unknown.

4, 5. Specification of the form in which this malevolence is exhibited. For the metaphors cf. cxli. 9, cxlii. 3. With regard to the reference Kimchi well cites 1 Sam. xxiii. 22, where Saul says to the Ziphites, "Go...and know and see his place where his foot is, and who hath seen him there."

5. Cf. the metaphors in ix. 15, xxxi. 4, lxiv. 5, and cxli. 9, 10.

6—8. The prayer of the Psalmist in the midst of these afflictions.

6. Rend. "I have said," or "I say." חן קול cf. xxxi. [23].

7. "Thou hast covered:" this may be either the prophetic use of the perfect—"Thou shalt surely cover," or the frequent. use—"Thou hast ever covered." "The day of battle," lit. "the day of armour," *i. e.* the day which necessitates equipment as for a fray.

8. *a.* LXX. rends. Μη παραδῶς με κύριε ἀπὸ τῆς ἐπιθυμίας μου ἁμαρτωλῶς as if reading מְאִוִּי (from a subst. מְאִוִּי "desire") for מְאִוִּי. Aq., Symm., Theod. rightly as A. V. Targ. in some copies has "the desires of Doeg the wicked one."

6. "Further not:" H. אל תפק, lit. "cause not to issue [cf. Chald. נפק, *exire*]," scil. in success. This Hiph. verb-form recurs in its literal signf. "cause to go out," in cxliv. 13, Is. lviii. 10. In Proverbs it occurs four times in signf. "obtain," the receiver being regarded as causing what he receives to go forth from the giver. וְיִפְקֹד, ḥp. λεγόμεν.,

pass me about, let the mischief of
their own lips cover them.

10 Let burning coals fall upon them :

let them be cast into the fire ; into
deep pits, that they rise not up again.

11 Let not an evil speaker be esta-

lit. "device," is used in malam partem, as is מְזִמָּה frequently. יִרְאוּ = either "[or] they will exalt themselves," or, carrying on the prohibitive אַל, "let them [not] exalt themselves." LXX. μήποτε ὑψώ-
θῶσι.

9—end. Prayer for the overthrow of his enemy, and confident expectation of blessings for himself.

9. The analogy of vii. 16, "His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate," shews the true signif. of this v., which must be rendd. as in A. V. The H. רֹאשׁ, *rôsh*, is not to be interpreted "leader," with reference to Saul or Doeg, or (as Targ.) to Ahithophel, still less, according to lxix. 21, "venom" ("Let the venom of those that compass me, even the work of their own lips, cover them," Rosenm. after Symmachus), but "head" in its primary and common signif.

10. "Fall," lit. "be moved," i.e. "be thrown." This is the reading of the *K'ri* text. The *C'hilb* has the active form "let [others] move [them]." The former, which we prefer, is not more open to the charge of being "contrary to the usage of the language," Del. than the latter, for the Hiph. recurs only in lv. 4, and there it means "agitate," "stir up." "Let them be cast;" in the original, "let one cast them," or "let one cause them to fall," the verb being used as a sing. impersonal.

"Deep pits." H. מַחְמֹרֶת *mah'môrêth* אπ. λεγόμε. omitted altogether in the Syr. The chief interpretations are (1) "deep pits," in which sense it is used in Talm. So Symm., Jer., Kimchi, and most Rabbins, and apparently Targ., but how this meaning is got (unless from חֹמֶר in signif. of חֹפֶר *fodit*) is not plain. (2) "Water-floods," R. Parchon, Gesen., al. Cf. the Arab. *hamara*, *fluxit* aqua cursu effuso, whence *hamrat*, "a shower of rain" (possibly connected with Sans. *abhra*, ὄμβρος, and imber). In this case destruction by water will be contrasted with that by fire. (3) "Afflictions" from Rt. *mârar*, *amarus fuit*; cf. LXX.'s ἐν ταλαιπωρίαις. (4) "Nets," or "snares," so Fuerst from an assumed Rt. *hâmar*, i. q. *câmar*, *plexit*, whence *macmôr* cxli. 10, *micmôrêth* Is. xix. 8, "a net." All these interpretations are more or less unsatisfactory: (2) is in our opinion the least so.

The next words בל יָקוּמוּ (cf. Is. xxvi. 14), "they cannot at all rise," prob. = "out of which they cannot at all rise."

blished in the earth: evil shall hunt the violent man to overthrow him.

12 I know that the LORD will maintain the cause of the afflicted, and the

right of the poor.

13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

11. a. "An evil speaker:" H. שׁוֹן לְשׁוֹן, "a man of tongue." As the denom. verb שָׁלַח, "tongue" in ci. 5, evidently means to "slander," the "man of tongue" here is probably not merely a babbler, ἀνὴρ γλωσσώδης (LXX.), but a malicious slanderer.

b. Rend. "*Evil shall hunt the violent man, driving him along*," lit. "to," or "with drivings along," i. e. misfortunes, ceaseless and unrelenting, shall continually dog his steps. LXX. followed by Vulg. and Syr. rends. inaccurately θηρεύσει εἰς καταφθοράν. The Hebrew accents (here as elsewhere untrustworthy) would require the rendg. "[as for] an evil violent man, one shall hunt him, etc."

12. "Maintain," lit. "work," "accomplish."

13. "In Thy presence," lit. "before Thy face."

INTRODUCTION TO PSALM CXLI.

THE SNARES OF IMPIOUS INSURGENTS.

TITLE. "A Psalm: to David."

VERSES 6 and 7 of this Psalm point to a time when the government had been usurped and David's party scattered abroad. To no occasion, as far as we know, are these particulars appropriate, save to that of Absalom's rebellion. On the other hand, we are directed by verses 4 and 5 to a period when David was solicited by a party of impious men to countenance and participate in their vices. It is not plain how the outraged monarch, fleeing before his son, would have occasion to complain of such temptations. How to adapt these distinct features to the present history of David is indeed difficult; and Ewald has here some excuse for assigning the four Psalms, cxl.—cxliii., to another and far later writer. His opinion is that the Psalm rather belongs to that awful period of national decadence succeeding the death of Hezekiah, when the most revolting forms of idolatry were introduced, the worshippers of Jehovah persecuted, His prophets martyred, and the nation scourged by its own vices no less than by Assyrian invasions. The Psalmist might be conceived of as a leading man, who is urged by alternate threats and flatteries, to

countenance the domination of idolatry and lust, but who, though at the peril of his life, continues faithful to Jehovah.

To this theory the chief objection is the fact already noticed, that all four Psalms are not only Davidic by the designation of the Inscriptions, but by marked linguistic features.

Probably the difficulty may be met by the supposition that at the very commencement of the Absalomian insurrection it was craftily attempted to persuade David to cede the government to his son, and to tolerate the licentiousness which characterized his party. The Psalm may have been written at the time when violence became the ally, or rather the substitute of cunning, and thus the prayer against worldly temptation becomes naturally blended with the complaint of oppression.

LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

2 Let my prayer be set forth before thee *as* incense; *and* the lifting up of my hands *as* the evening sacrifice.

1. On the phraseology cf. iv. 1, xxii. 20.

2. "Be set forth," or "stand," "abide," "be established," for which signf. of עָמַד cf. lxxxix. 37 [38]. On the omission of the "as," Ab. Ezra cfs. Hos. xiv. 3, "And we will offer in return our lips [as] calves." From the mention of the *evening*-sacrifice we may gather that the Psalmist is actually praying in the evening. Incense was offered when the lamps were trimmed in the morning, and when the lamps were lighted "between the evenings," after the evening sacrifice. There is no reason whatever to suppose that the morning incense is here meant, so that both morning and evening ritual should be figured. Rather is it the evening incense, in natural association with the evening sacrifice. This sacrifice is the *minchâh* or "unbloody offering," consisting of fine flour seasoned with salt, and mixed with oil and frankincense. A portion of it, including all the frankincense, was offered up as a memorial, the rest belonged to the priest. The distinction between the materials, "incense," *ĕtôrêth*, and "frankincense," *l'bônâh*, forbids Del.'s view that it is the frankincense of the *minchâh* which is pointed to in hemist *a*. Most commentators quote Rev. v. 8, viii. 3, 4, as expressing the same comparison of prayer to incense. In neither passage is it discoverable. In the one, prayers are represented by vials filled with odours, in the other prayers rise *with* incense. It should be mentioned that Ewald and Hengst. absurdly interpret the "lifting up of the hands" (which is obviously, as expressed by Targ., merely the attitude of prayer) to signify the bringing of an offering. The *minchâh* being

3 Set a watch, O LORD, before my mouth; keep the door of my lips.

4 Incline not my heart to *any* evil thing, to practise wicked works with

men that work iniquity: and let me not eat of their dainties.

5 Let the righteous smite me; *it shall be* a kindness: and let him re-

presented, no less than the incense, as an offering of "sweet savour," (Lev. ii. 9), the drift of the v. is simply,—may my prayers be *acceptable* in thy sight.

3—6. Prayer that he may not be seduced into verbal or actual familiarity with the impious party who wish to inveigle him.

3. "A watch," i. e. "a guard," or "a gag." H. שֹׁמֵר a ḥp. λεγόμε. well explained by Kimchi as after the form חֲמִיץ, עֲצָמָה. It bears the same relation to the masc. form שָׁמַר that עֲצָמָה does to עָצָם. Ab. Ezra's explanation of it as an Imper. with ה paragogic—Set, Jehovah, [a gag]; keep my mouth—and Hupf.'s similar interpretation are improbable, though *shamar* followed by *l* is used in xxxix. [2] of the keeping of the mouth.

In נִצְרָה the Dagesh is euphonic, cf. Prov. iv. 13. נִל is a ḥp. λεγόμε. i. q. the femin. form נִלְתָּ. Kimchi comments "*Set a watch on my mouth*, that I may not stumble in my prayer, but that according as my heart is right before Thee so my prayer may be right." And similarly Rashi. The actual prayer will then commence only with ver. 4. But it is much more probable that sins of the tongue generally are what the Psalmist prays against, and that this verse is not prefatory but an integral part of the Psalmist's supplication.

In v. 4 we have an accumulation of almost synonymous terms. Lit. "Incline not my heart to [any] evil thing, to practise knavery in wickedness with men that work iniquity, etc." "Men," אֲנָשִׁים, *ishim*, as in Prov. viii. 4, Is. li. 3. It has been supposed that "great men" (cf. *b'nê ish*, xlix. 2 [3]) are particularly indicated by this expression.

"Dainties," another ḥp. λεγόμε. The luxurious sensual life of these ungodly persons is meant; cf. lxxiii. 3—13, for the effect which the sight of such prosperity may produce on a godly man.

5. Even though he meets with well-meant reproach at the hands of the righteous, to the company of the righteous he will still cling, for he is determined to pray continually against fellowship in the wicked works of the other party. The verse must be rendd. thus: "*Let a righteous man smite me in kindness and reprove me, it shall be [as] oil upon the head, let not my head refuse it; for ever shall my prayer be [directed] against their wickednesses [those of the men mentioned in ver. 4].*"

prove me; *it shall be* an excellent oil, | yet my prayer also *shall be* in their
which shall not break my head: for | calamities.

Most commentators treat the final clause as if the Psalmist meant prayer against the cruel treatment of his foes, and so find a hopeless difficulty in כִּי "for." Thus Del. has to explain, "For it is still so...that I use no weapon but prayer against these, therefore let me always be in that spiritual state of mind which is alive to well-meant reproof." But how could his abiding in prayer against the persecution of the wicked be the *reason* of his putting up with well-meant reproaches? In Mendelssohn's "[for I will still pray] while they practise wickedness," and Ewald's, "for still my prayer shall be offered in their misfortunes," the logic of the v. is yet more completely lost. But if we understand the prayer to be against participation in evil deeds ("eating of the dainties" of the prosperous ungodly, as it has been expressed in ver. 4), the force of כִּי "for" is clear. Let the righteous man treat me with any amount of ignominious reproach for my sins, yet I will prefer him to the ungodly, however prosperous, my prayer being ever that I may be saved from the evil deeds of the latter. David's sin with Bathsheba, of which Absalom's revolt was to some extent a penalty (cf. 2 Sam. xii. 11, xvi. 21), may well have been a subject of reproach in the mouths of his followers.

Chesed, kindness, is an adverb. accus., as it is in Jer. xxxi. 3. On the words in the next clause, lit. "[it shall be] a head-oil," cf. xxxiii. 5, cxxxiii. 2.

יָנִי, *refuse*, is written defectively for יָנִי : for similar defective forms cf. 1 Kings xxi. 29, Mic. i. 15, and Ps. lv. [16], note. For כִּי, "against," cf. lxxiv. 1, lxxviii. 19. According to the LXX., Vulg., Syr., Ar., Æth., the Psalmist says that he prefers the blows of the righteous to the oil which the ungodly would readily pour on his head, cf. Prov. xxvii. 6, "faithful are the wounds of a friend, but the kisses of an enemy are deceitful." This, though suitable enough to the context, is quite unallowable. The LXX., the origin of this interpr., rend. ἔλαον δὲ ἀμαρτωλοῦ μὴ λιπανάτω τῇ κεφαλῇ μου, attributing to יָנִי, *yāni*, the signf. "anoint," "besmear." This signf. they may have got from the Ar. *nawā* (נוֹי). For בְּרַעוּתֵיהֶם, *against their wickednesses*, LXX. gives ἐν ταῖς εὐδokiais αὐτῶν, Vulg. "in beneplacitis eorum," and so Ar. Doubtless the subst. was regarded as from the Chald. Rt. רַעָה (i. q. Hebr. רָצָה) *bene velle*. For the absurd rendg. of the P.B.V. we are apparently indebted to the elder Kimchi. His

6 When their judges are overthrown
in stony places, they shall hear my
words; for they are sweet.

7 Our bones are scattered at the
grave's mouth, as when one cutteth
and cleaveth wood upon the earth.

son interprets the verb in the same way, but rends. as A.V. Schultens improves on this by rendg. "make raw," instead of "break," comparing the Ar. *naḥ, cruda fuit caro*. The Targ. is right as far as this verb-form *yānī* is concerned: it rends. "the holy oil of anointing he shall not keep back [or cause to cease] from my head."

6. Rend. "*When their judges have been thrown down the sides of the rock, then they shall hear my words as welcome,*" [lit. "hear... that they are sweet"]. When the usurping rulers have been deposed, and the disappointed rabble has executed its vengeance on them, it shall bethink it again of David's divinely constituted authority, and gladly recall him to the throne. This is the only rational interpr. of the verse. For the mode of punishment mentioned, cf. 2 Chron. xxv. 12, Luke iv. 29. For *י*, *y'dē, sides of*, cf. cxl. 5 [6], Judg. xi. 26. The Targ. curiously rends. "They have been dragged away from the school-house (*bēth medrash*) by the powerful hand of their judges; they are returning and hearing my words, that they are sweet."

7-10. Complaint of the forlorn state of the righteous, and prayer for deliverance.

7. Rend. "*As when one cleaves and breaks up the earth, so are our bones scattered at the mouth of Hades,*" i.e. David's party is cleft, unsettled and scattered by the bouleversement as clods of earth by a ploughshare, and the *sh'ōl* itself, the common image of abject degradation, yawns before them. For the metaphor cf. cxxix. 3. Rashi and Kimchi supply *ētsīm*, "sticks of wood," as the object of the verb, cf. A.V., P.B.V. This is quite unnecessary, and indeed rends. the *בארץ* "in the earth," following, quite superfluous. Targ., Syr., Ar. rend. as above, and there is doubtless a reference to the breaking up of land with the plough in the LXX's *ὡσεὶ πάχος γῆς διεβράγη ἐπὶ τῆς γῆς κ.τ.λ.* The reading *τὰ ὀστά αὐτῶν* (for *ἡμῶν*) is given in Cod. Alex. secunda manu, and has been reproduced in Syr., Ar., Æth. It originated, doubtless, in the emendation of a copyist who connected the throwing down of the usurpers (ver. 6) with the breaking of their bones, in view perhaps of 2 Chron. xxv. 12, "He.....cast them down from the top of the rock, that they were all broken in pieces (*שָׁבַר* being the verb used, as here)."

This verse obviously depicts a state of discomfiture and despair. It is extraordinary that such commentators as Hengst. and Del. should

8 But mine eyes *are* unto thee, O
GOD the Lord : in thee is my trust ;
leave not my soul destitute.

9 Keep me from the snares *which*

they have laid for me, and the gins of
the workers of iniquity.

10 Let the wicked fall into their own
nets, whilst that I withal escape.

discern here an expression of hope, and expectation of a resurrection, "should their bones be even scattered at the mouth of Sh'ôl..... they do not lie there in order that they may continue lying, but that they may rise up anew as the seed that is sown, etc." (!). Del. Such views would probably never have been dreamt of were it not for the obscure *cî* (which these commentators rend. "for") beginning the next verse.

8. *cî* can only be rendd. "but," as A.V. xxii. [10] is another case where it bears this signif. without a negative clause preceding. The ordinary "for" is hopelessly inappropriate. The last clause runs "*pour not out my soul.*" The same verb (in Hiph.) is used with the same accus., *nephesh*, "soul," Is. liii. 12. On the anomalous form *נפשי* (for *נפתי*) here and in Gen. xxiv. 20 see Gesen. *Gram.* § 75, rem. 8. LXX. wrongly rends. *μη ἀντανέλης*, Vulg. "non auferas."

9. *a.* Lit. "Keep me from the hands of the snare, etc.," "the hands" representing the closing and grasping apparatus of the snare.

10. *b.* Rend. "*Whilst I at the same time escape.*" Cf. for this use of *עד*, *ad*, Job i. 18, viii. 21. The ordinary meaning, "until," is retained by LXX., Targ., etc. *At the same time*, H. *yachad*, ordinarily "together;" here, as it cannot be taken with hemist. *a*, it does not bear this signif., but merely points to the coincidence of the overthrow of the persecutors and the escape of the persecuted.

INTRODUCTION TO PSALM CXLII.

PRAYER IN AFFLICTION TO JEHOVAH THE ONE FAITHFUL FRIEND.

TITLE. "A Mascf., to David : a Prayer, when he was in the cave."

THERE is no reason for doubting the veracity of the Hebrew inscription, though which "cave" is meant—whether that of Adullam (1 Sam. xxii. 1) or that of Engedi (1 Sam. xxiv. 3)—is here, as in lvii., quite uncertain. The thoughts of the Psalm and the language in which they are couched are alike Davidic. No doubt would be entertained on the subject, but for the un-

warrantable assumption of some critics that the chronological order of the Psalms corresponds mainly to their position in the Psalter. Such critics have to explain the Davidic Psalms of the present group as written in conscious imitation of David's style. The drift of the Psalm is completely altered in the A.V. by the unfortunate misrendering of the tenses throughout. David's affliction is not past, as would be inferred from the A.V., but still instant, and even desperate.

This is the last of the eight Psalms referred by Title to the time of David's persecution by Saul.

I CRIED unto the LORD with my voice; with my voice unto the LORD did I make my supplication.

2 I poured out my complaint before him; I shewed before him my trouble.

3 When my spirit was overwhelmed within me, then thou knewest my path.

In the way wherein I walked have they privily laid a snare for me.

4 I looked on my right hand, and beheld, but *there was* no man that would know me: refuge failed me; no man cared for my soul.

5 I cried unto thee, O LORD: I said,

1, 2. The verbs are all *Future*, not Past as A.V. These verses form an introduction to the Psalmist's prayer, just such as we find in the first two verses of cxli., cxliii.

1. Cf. the opening words of lxxvii.

2. "I will pour out my complaint," the same expression as in cii. Title, cf. also lxii. 8, 1 Sam. i. 16.

3. Rend. "*At the time when my spirit is overwhelmed, then Thou knowest my path*, etc." The connection with vv. 1, 2 is—not that Thou art ignorant of my troublous path, and of the persecutions by which I am beset. וַיֵּדָע, the 1 of apodosis, as frequently.

4. Waxing bold in the earnestness of indignant complaint David exclaims "*Look Thou upon the right hand and see, [how] that there is none taking knowledge of me, [that] refuge is lost to [lit. from] me, and [that] there is none caring for my soul.*" Even the all-seeing God will not be able to discern a man who is friendly to David. The "right hand" is the quarter whence comes protection, see cxxi. 5, note. For לִרְשׁוֹ, in sense "care for," cf. Jer. xxx. 17.

Look...and see. The verbs can only be in the Imperative. By Targ., LXX. (κατενόουν...καὶ ἐπέβλεπον), Vulg., Syr., Ar. they are understood as in the Past 1st pers. sing. Jer. rightly "Respice... et vide."

5. Rend. "*I have cried...I have said.*" "The land of the living" (cf. xxvii. 13, lii. 5), in contrast to the *sh'ól*, where this participation in God is lost.

Thou *art* my refuge *and* my portion
in the land of the living.

6 Attend unto my cry; for I am
brought very low: deliver from my
persecutors; for they are stronger

than I.

7 Bring my soul out of prison, that
I may praise thy name: the righteous
shall compass me about; for thou
shalt deal bountifully with me.

6. "Attend unto my cry (*rinnāh*)," cf. xvii. 1.

7. "Compass me about:" doubtless this is the true signf. of
בִּיתִירוּ *yactiroo bî*, though neither this verb nor any of the verbs
meaning "to surround" or "to compass" are found elsewhere con-
structed with בִּי *bî*. Del., after Symm., Jer., Parchon, Ab. Ezra, takes
the verb as a denom. of כֶּתֶר *cether* "a crown," and interprets "on
account of me the righteous shall adorn themselves as with crowns."
Targ. gives "shall make to Thee a crown," Symm. τὸ ὄνομά σου στεφα-
νώσουσαι δίκαιοι. The LXX. rends. ἐμὲ ὑπομενοῦσι and similarly Syr.
and Aq., but this signf. is confined to the Pi. of כָּתַר. "For thou shalt:"
rend. "For that" [or "inasmuch as"] *Thou hast dealt*," etc. Cf.
lxxxvi. 13, 17, cii. 16, 17 for this signf. of בִּי.

INTRODUCTION TO PSALM CXLIII.

CONTRITE SUPPLICATION IN TIME OF PERSECUTION.

TITLE. "A Psalm to David."

LXX. Ψαλμὸς τῷ Δαυὶδ, ὅτε αὐτὸν ἐδίωκεν Ἀβεσσαλὼμ ὁ υἱὸς αὐτοῦ [Cod.
Sinait. ὅτε αὐτὸν ὁ υἱὸς καταδιώκει]. In some copies no Title.

As in the fellow-Psalm cxliii., so here, internal evidence, especially that of
the latter portion of the Psalm (vv. 7—12), strongly favours the authenticity of
the Title. When Perowne argues that "the many passages borrowed from
earlier Psalms make it more probable that this Psalm is the work of some
later Poet," he merely begs the question. All the Psalms to which this Psalm
bears strong resemblance are Davidic (see vv. 7—12): how do we know that
these are "earlier" rather than contemporary, or that there is any borrowing
at all in the case? Contrariwise, the resemblance of this to those, regarded
apart from preconceived theories, is a strong argument in favour of the Title.
David naturally expresses himself in the same manner as in other Davidic
Psalms.

The rebellion of Absalom, to which the LXX. refers us, may perhaps be
safely regarded as the occasion which evoked the present supplication. The
following comment of Delitzsch is in the main sound, "The Psalms of this

time of persecution are distinguished from those of the persecution by Saul, by the deep melancholy into which the mourning of the dethroned king was turned by blending with the penitential sorrowfulness of one conscious of his own guilt." In the present case the self-condemning contrition of the afflicted Psalmist is so apparent (cf. vv. 2, 9) that Psalm cxliii. finds place as the seventh and last of the "Penitential Psalms," and is used in our Church as a Proper Psalm for the evening service of Ash-Wednesday.

HEAR my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.

2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

4 Therefore is my spirit overwhelmed within me; my heart within me is desolate.

5 I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

6 I stretch forth my hands unto thee: my soul *thirsteth* after thee, as a thirsty land. Selah.

7 Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, lest I be like unto them that go

1. "In Thy righteousness;" *ts'dikkâh* and *tsedek* denote that side of Divine justice which is turned towards good men, and from which they receive remuneration, hence it comes to mean "beneficence" generally, see lxxxv. 10, cxii. 3, notes; and this latter, apart from judicial relation, must be the signif. here, for in verse 2 the Psalmist prays that he *may not* be treated according to justice, which he knows would condemn him.

3. With *a* cf. vii. 5, with *b* lxxxviii. 5. "Darkness," lit. "dark places." "Long dead," H. *mêthây ôlâm*. Unless *ôlâm* can be understood as prospective—those that are dead for ever,—for which usage cf. Eccl. xi. 5, Jer. li. 39, it must denote here merely indefinite duration. To translate "those who have been ever dead" would be absurd. Regarding it as retrospective we rend. *ôlâm* exactly as in A.V. and call the student's attention to the passage, as giving evidence that *ôlâm* need not always mean an *eternity* of time.

4. *a*. The same phraseology as in cxlii. 3 *a*.

5. Cf. lxxvii. 5 and sqq., where as here the mourner seeks consolation in the consideration of God's works of former ages.

6. *b*. There is no occasion to supply "thirsteth." The hemist. should be rendd. "My soul is to Thee, as a thirsty land," the construction being the same as in cxxiii. 2 "our eyes are unto the LORD," cxxx. 6, "My soul is to the Lord."

down into the pit.

8 Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.

10 Teach me to do thy will; for thou *art* my God; thy spirit *is* good; lead me into the land of uprightness.

11 Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I *am* thy servant.

7—end. With the Selah the prayer becomes more direct and more urgent. The Davidic style and form of expression stamps the rest of this supplication most plainly: e. g. this v. 7 recalls xxvii. 9; its closing clause "lest I be like, etc." is word for word as xxviii. 1; the phrase, "the way wherein I should walk," recalls xxv. 4, cxlii. 3; "lifted up my soul" is as in xxv. 1, lxxxvi. 4; with "Thy good spirit" cf. li. 11; and with ver. 10 generally, xxvii. 11, xxxi. 3, xl. 8.

8. *a.* Cf. the similar prayer of Moses in xc. 14.

9. "I flee unto Thee to hide me," an excellent rendg. of the proleptic אֶלֶךְ *ēleycā cissīthī* (lit., as we believe, "Unto Thee have I hidden myself") of the text. There is great difficulty, however, in the verb *cissīthī*, lit. "I covered," or "I hid." The LXX. (followed by Luther) renders. ὁρί πρὸς σὲ κατέφυγον as if reading נִסִּיתִי or הִסִּיתִי: the Syr. omits the clause altogether. Rashi, Ab. Ez., Kimchi interpr. "I have hidden [my trouble from others, revealing it] to Thee," i.e. "For Thee have I reserved it," and similarly Gesen. and De Wette. Targ. renders. "Thy Mēmra [Logos] do I account as a deliverer."

10. *b.* Rend. "Let Thy good spirit lead me, etc.," as LXX., Targ., Syr., etc. On the omission of the article before טוֹבָה "good," which led to the A.V. rendg., see Gesen. *Gram.* § 109, 2 *b.* For the expression cf. li. 12. "Land of uprightness," lit. "level country," cf. xxvii. 11.

INTRODUCTION TO PSALM CXLIV.

THE GOD OF VICTORY AND OF SOCIAL PROSPERITY.

TITLE. "To David."

LXX. Τῷ Δαυὶδ, πρὸς τὸν Γολιάθ.

VERSES 1—11 of this Psalm set before us a warrior who has been recently enabled by Divine assistance to conquer his foes. His praise of Jehovah is

blended with consciousness that personally he the frail mortal man is altogether unworthy of such Divine condescension. Nevertheless he prays confidently that, by a kind of Theophanic intervention, Jehovah may make Himself known to his enemies, specially that He may confound the craft and hypocrisy of the neighbouring barbarian tribes (vv. 7, 8). After renewed acknowledgments of Jehovah's mercy, this latter prayer is repeated as a kind of refrain in ver. 11.

After ver. 11, a most marked change is noticeable in both the subject and diction of the Psalm:

1. Hitherto the Poet's language has, in correspondence to the Title, continually reminded us of the Psalms of David (cf. our vv. 1, 2 with xviii. 2, 26, 34, our v. 3 with viii. 4, our v. 4 with xxxix. 5, 6, our vv. 5—8 with xviii. 9, 14—16, 44). For the rest of the Psalm not only is this feature altogether lost, but the simplicity and diffuseness of vv. 1—11 give place to a rugged peculiarity of style which envelopes some of the verses in hopeless obscurity.

2. The metre of vv. 12—15 is quite different from that of vv. 1—11.

3. The purport of the Psalm is abruptly altered. Hitherto we have had the prayers and thanksgivings of one whose heart is set on conquest: Jehovah is the God who "teaches his hands to war and his fingers to fight," "who subdues nations under him." Henceforth the Psalm speaks in very different tones of blessings of quite another order. In peaceful strains he prays for the blessings of an unmolested thriving Constitution; he demands that the young generation of his country may grow up full of hope and full of promise; that blessings of the field and of the flock may be multiplied; that the rulers may have the hearty support of the populace; that the nation may escape the annoyances of invasions and depredations.

4. As may be gathered from what we have already said, the point of view in the first part of the Psalm is individual, in the second national.

So glaring is the absence of harmony, when these two sections of our Psalm are compared, that it is commonly supposed that they emanate from different authors. That some such explanation should be adopted is, we believe, necessitated by the phenomena noticed above. The inharmoniousness which must, we think, be perceptible even to the English reader, strikes the Hebrew scholar more and more forcibly every time he reads the Psalm. We may conceive either that the Poet of vv. 1—11 may have attached a fragment of an older poem to his own production, or that a compiler of the post-exilic period finished off a pre-existent poem from his own resources.

We prefer the latter theory, for the following reasons:—

1. The linguistic peculiarities of vv. 12—end bespeak an author whose diction has caught an Aramaic tinge, and who may therefore be presumed to have lived in the later times.

2. The diction of vv. 1—11, on the other hand, is not only of the early character; it is distinctly *Davidic*, (*vide* reff. above). The mention of David's name in ver. 10 certainly agrees best with the view that David is the author, and the Title assigns the Psalm to David. And there is no reason for doubting in this first section, any more than in Psalms cxlii., cxliii., that we have before us a genuine production of David. We cannot too often repeat that where we have no argument on the other side, save that based on theories about the arrangement of the several books of the Psalter, common sense demands that we should assign Psalms which are Davidic by title, and Davidic in thought and language, to none other than David.

Assuming then that vv. 1—11 form a genuine Davidic fragment to which addition has been made by a later hand, we have only remaining the question of the occasion, whence this nucleus emanated. The LXX. (*vide supra*) finds the occasion in David's victory over Goliath. And in like manner the Targum rends. ver. 10, "who delivers David His servant from the evil sword of Goliath." But the language of the Psalm, even as early as ver. 2, precludes this reference. How could David at that time of his life speak of subduing "nations," or (according to the A.V.) of subduing "my people"? Some have with equal impropriety referred the Psalm to the time of Absalom's overthrow. Kimchi's theory appears reasonable,—that the Psalm was written soon after David's accession to the throne, and when the victory over the Philistines (2 Sam. v.) was fresh in his mind. But the close connection of the Psalm with Psalm xviii., which is generally regarded as a doxology to Jehovah for the many deliverances of David's lifetime, perhaps points to the conclusion rather than to the beginning of his reign. We must be content with regarding this question as undetermined.

BLESSED *be* the LORD my strength, which teacheth my hands to war, *and* my fingers to fight:

2 My goodness, and my fortress; my high tower, and my deliverer; my shield, and *he* in whom I trust; who subdueth my people under me.

1, 2. The wording of these verses recalls xviii. 2, 46, 34.

2. "My goodness:" i.e. He who shews goodness or loving-kindness to me, H. יִסְדִּי, cf. Jonah ii. 8, "They that observe lying vanities forsake [Him who is] their goodness (יִסְדִּי)."

"Who subdueth my people, etc." By the insertion of a single letter the Hebr. עַמִּי, *ammi*, "my people," becomes עַמִּימִ, *ammim*, "peoples." "Who subdueth *peoples* [or *nations*] under me," would then be the signf. This correction, which is suggested by the impropriety of the Psalmist's speaking of "subduing" his own people, is

3 LORD, what *is* man, that thou takest knowledge of him! *or* the son of man, that thou makest account of him!

4 Man is like to vanity: his days *are* as a shadow that passeth away.

5 Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.

6 Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

7 Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children;

8 Whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood.

further supported by the expression in ver. 47 of xviii., (the Psalm which this composition most closely resembles), "It is God that avengeth me, and subjugateth nations under me." The Masora enumerates Ps. cxliv. 2, 2 Sam. xxii. 44, Lament. iii. 14 as passages in which it is disputed whether לְעַמִּים is not intended, rather than לְעַם. And Jer., Targ., and Syr. here rend. "peoples" (but LXX. τὸν λαόν μου). That this is the true signf. we have little doubt, and as we cannot believe that the Psalmist used the form לְעַמִּים in the signf. of לְעַם, we can only suppose that the final ם has been accidentally elided.

3. The same thought as in viii. 5: the language is varied chiefly by the use of other verbs. Literally, the verse runs "Jehovah, what is man that Thou shouldest know him, the son of frail-man that Thou shouldest take him into consideration." The connection with the preceding is—What am I, a mere mortal, that Thou shouldest thus befriend me?

4. *δ*. "As a shadow that passeth away," or "As a shadow at its passing away;" not as LXX. (followed by P.B.V.) αἱ ἡμέραι αὐτοῦ ὥστε σκιά παράγουσι. For the metaphor cf. Job viii. 9, xiv. 2. In cii. 11 the figure is more expanded, becoming that of a lengthening shadow, disappearing because merged in the dusk of evening.

5—7. Cf. the account of the Divinely wrought deliverance in xviii., and especially vv. 8, 9, 17. The expression in 5 *δ* is based, as that in civ. 32, on the description of the giving of the Law on Mount Sinai in Exod. xix. 18, xx. 18. It is impossible to suppose that "the mountains" denote the worldly powers which are in antagonism to the Psalmist, as Delitzsch interprets, with the view of accounting for the obscure "them" in ver. 6. Rather must we refer this pronominal affix to the expression "peoples" in ver. 2. In v. 6 for "destroy them" rend. "confound them" or "terrify them." In v. 6, בָּרַק "to send forth lightning" is a *ἀπ. λεγόμεν.* and פָּצָה in the signf. of פָּדָה, "rescue," "redeem," only occurs in our vv. 7, 10, 11. In v. 8 for "vanity" rend. "lying." The "right hand of falsehood" (like "the

9 I will sing a new song unto thee, O God: upon a psaltery *and* an instrument of ten strings will I sing praises unto thee.

10 *It is he* that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.

11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood:

12 That our sons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner stones,

tongue of falsehood" in cix. 2) is the hand raised for a false oath. "Strange children" in v. 7, lit. "the sons of the stranger," probably = the hostile tribes surrounding the sacred nation, cf. xviii. 44, 45.

9. "A new song," cf. xxxiii. 3, xl. 3, and of later Pss., xcvi. 1, xcvi. 1. "Instrument of ten strings," cf. xxxiii. 2, xcii. 3.

10. Cf. xviii. 50. "The hurtful sword:" so A. V., rightly as we think; cf. the application of this adj. רע, lit. "evil," to malignant sicknesses and plagues in Deut. xxviii. 35, 59. Del.'s interpr. that "חרב רעה is the sword that is engaged in the service of evil" appears unnecessary.

12—15. On the probable connection of these with the preceding vv. see Intro. It must be noticed that besides the general want of harmony between the two sections which we have there treated of, the link of connexion אשר [A. V. "That"] in v. 12 is extremely perplexing, as admitting of a variety of interpretations, each of which affects seriously the purport of the whole paragraph. Thus the LXX., which takes אשר in its common signif. as a relative pronoun (rendg. ὃς or ὅς), and throughout these verses ignores the possessive affix of the 1st person plur. or misreads it by αὐτῶν, makes this whole section a description of the worldly prosperity not of Israel but of the enemy, "the strange children" of v. 11. Then v. 15 contrasts this temporal with Israel's spiritual blessedness.

Again, still understanding אשר as a relative, but giving proper regard to the affix, we may rend. "[Save us] whose sons may they be as plants," as Maurer; or, making 12—15 a perfectly distinct paragraph, "As for us whose sons are as plants O happy the people that are in such a case!" as Ewald, followed by Perowne. By Delitzsch אשר is rendd. "because" (cf. Judg. ix. 17, Jer. xvi. 13), the prosperity of Israel described in 12—15 being regarded as the cause of the enmity mentioned in v. 11, "so that envy is brought under consideration as a motive for the causeless lyingly treacherous rising of the neighbouring peoples." Del. doubts however whether vv. 12—15 belonged originally to the Psalm, and Hupfeld supposes these vv. to be a fragment of another Psalm here entirely out of place. With regard to this opinion see Intro. Whether it be an original portion

polished *after* the similitude of a palace: | 13 *That* our garners *may* be full, affording all manner of store: *that* our

of the Psalm or not, we are inclined to think that the intended connection with the preceding is really that of the A.V. That *אשר* may be used in the signf. of *למען אשר*, "in order that," is plain from Deut. iv. 40, Gen. xi. 7. It is true that in these passages the verb governed by *אשר* is expressed, while here we have only substantival clauses, but we do not agree with Del. that this is fatal to the rendg. given above. In those passages it would be impossible to omit the verb; in the present passage we have only to supply the substantive verb *היה*, "to be," which we have constantly to supply elsewhere. And it must be remembered that if vv. 12—15 are borrowed from some other author the abruptness of construction here may be merely due to our author's desire to weld in the borrowed passage with as little deviation from the original as possible.

12. a. "Plants," H. *נָטְעִים*, for which in 1 Chron. iv. 23 we have the more natural form *נָטְעִים*. "Grown up in their youth:" this clause is of course predicated of "our sons," not of "plants."

b. Rend. "*That our daughters may be as sculptured cornices, [after] the fashion of a palace.*"

Cornices, H. *זוֹיֹת*, *zōviyyôth*. This term recurs in Zech. ix. 15, where it is doubtful whether corners, or projections at the corners, are meant. Etymology favours the rendg. "corners." Many critics suppose that "corner *pillars*" or "corner *figures*" (Caryatides) are meant, but neither from the present nor, as far as it is known, from the ancient architecture of Syria and Palestine have we any ground for supposing that corner pillars or corner figures were used by way of decoration. On the other hand, "the corners of large rooms in the houses of persons of position are ornamented with carved work even in the present day." Elaborately carved corners or cornices seem to be what is meant, and the metaphor may perhaps point specially to the seclusion and retirement in which the life of an Oriental damsel is passed. Wetzstein observes, that in Arabic the superscription of a letter addressed to a lady of position runs 'may it kiss the hand of the *protected* lady and of the *hidden* jewel.'

Sculptured. This root, *חָטַב*, is everywhere, save in Prov. vii. 16, used of cutting or hewing wood. Del.'s suggestion that "variegated," "striped in colours" (after the Arab. *chatiba*, "to be many-coloured"), is here meant, is irrequisite, though some such signf. may be admitted as appropriate in Prov.

sheep may bring forth thousands and ten thousands in our streets:

14 That our oxen may be strong to labour; that there be no breaking in,

[After] the fashion of a palace; i.e. such as are seen in the apartments of a palace. Or possibly we may refer here to the fundamental signf. of *בנין*, "formation" [from *בנה*, "built"], and rend. "as cornices sculptured [for] the formation of a palace."

The LXX. rends. *Αἱ θυγατέρες αὐτῶν κεκαλλωπισμέναι περικεκοσμημέναι ὡς ὁμοίωμα παύ,* and so Vulg., Arab. The Targ. strangely, "Our daughters beautiful, and acceptable to the priests who minister in the midst of the Temple."

13. "Our garners:" H. *מזון*, *מזון*, *מזון*, *מזון*, apparently from a sing. *מזון* or *מזון*, perhaps shortened from *מזון*. "Affording," or "yielding:" *מזון*, cf. cxi. 8, note. "All manner of store:" lit. "from kind to kind," H. *מזון* *מזון*. The plur. of *מזון*, *מזון*, "kind" or "species," a common subst. in Aramaic, recurs in 2 Chron. xvi. 14. Some however understand *מזון* here as another form of the Hebr. *זֶה*, Chald. *dēn*, "this." The meaning will then be,—giving out from one to the other,—i.e. filled so full that the contents of one garner overflow as it were into another. Thus LXX. (*ἐξερευγόμενα ἐκ τούτου εἰς τούτο*), Vulg., Jer. and Syr. Targ. however, probably with the same interpr. of *מזון*, rends. "which supply [what is necessary] from year to year." Others connect *מזון* with *מזון*, *מזון*, "nourishment" (Gen. xlv. 23), so that "giving forth from provision to provision" is understood as the literal meaning.

b. Rend. "Our flocks of sheep producing thousands [yea] multiplied by myriads in our pastures." Pastures: the H. *חוֹצוֹת*, *chootsōth*, lit. "outer places," here obviously, as in Job v. 10, Prov. viii. 26, = the open country outside the towns and habitations of men.

14. A very difficult verse. First, the H. *אֶלֹפִּינִי*, *allophēnōi*, is rendd. "our oxen," as in A.V., by the ancient Versions. But though *אֶלֹפִּים* *alēphim* means "oxen," we have no instance of *אֶלֹפִּי*, *alloph*, in any other signf. than (1) "one attached," (hence used in Jer. xi. 19 of a lamb not yet weaned), "a friend:" or (2) (as a denom. from *eleph*, a family or tribe) "a head of a tribe," "a prince."

Secondly, the H. *מַסְבִּילִים*, *m'sabbālim*, cannot without difficulty be accommodated to any of these signf. or even to the precarious rendg. "oxen." The root, of which it is a Passive Partic., means to "lift up," "carry," or "endure." The passive form occurs again in Ezra vi. 3,—*"Let the foundations thereof be set up,"*—or perhaps (cf. A.V.), *"Let the foundations thereof be strongly established."*

In the passage before us those who adopt the rendg. "our oxen"

nor going out; that *there be no complaining* in our streets.

15 Happy is *that* people, that is in

such a case: *yea, happy is that* people, whose God *is* the LORD.

explain *m'subbālīm* to mean: (a) "capable of bearing," "patient of burdens" (Targ., Kimchi); (b) "laden" with flesh, so as to be strong and vigorous, so LXX. (*παχέϊς*, Syr., and Jer.; (c) "laden" with the fruitful produce of the land; (d) "pregnant," laden with the fruit of the womb: Gesen., De Wette, Ewald, Hitz., Hupf. Of course the masc. termination of the partic. is against this last. It might be urged that מְלִוִּי in this sense may be epicene like בִּקֵּר, but then probably like בִּקֵּר (cf. Job i. 14) it would take the feminine of the partic. where the femin. of the subst. was intended.

All of these rendgs. appear to be far-fetched or unsuitable to the context. But, as we noticed above, the rendg. "our oxen" is not merely unnecessary, but apparently unwarranted by usage, which on the other hand certainly justifies the rendg. "our princes." With regard to this signf., we may quote the comment of Rashi, "*Alloophīm* are the great men that are among us, who are propped up (*nisbālīm*) upon their inferiors, for the inferior men are obeying the great men and on this account 'there is no breaking in' upon us." Rendering freely according to this line of interpretation we have "*That our princes may be well backed up* [lit. "supported," "borne up"], *so that there is no breaking in* [of foes], *nor going out* [into captivity], *and so that there is no cry-of-complaint in our streets.*" So in the main, Maurer, Fuerst. Briefly, the petition is, "that we may have a stable government, such as may repel foreign attacks."

Hemist. *a* thus explained coheres well with hemist. *δ*, whereas it would be absurd to connect freedom from invasion or captivity immediately with the presence of fat, well-laden, or prolific oxen. Del., seeing this difficulty, continues the verse, "[Our kine bearing] without mishap or loss, etc.," explaining פָּרִי of "any violent misfortune, as murrain which causes a breach" and יִצְאָת of any head of cattle which *goes off* by a single misfortune. Both explanations are unwarranted by usage.

Nor, finally, does the mention of agricultural and pastoral increment in 13 *δ* at all favour the reference to "oxen" in 14 *a*. On the contrary three *distinct* blessings appear to be mentioned in vv. 12, 13, 14, viz. blessings of the family, the farm, and the State, the whole closing in v. 15 with a μακαρισμός or declaration of the happiness of those who have these enjoyments, yea who have at the same time the still greater privilege of having JEHOVAH for their God.

INTRODUCTION TO PSALM CXLV.

JEHOVAH TO BE CELEBRATED AS KING AND BENEFACITOR.

TITLE. "A Psalm of Praise, to David."

HERE there is but little reason to trust the Inscription "To David." The Psalm occasionally reminds one of the Davidic Psalms, but its more obvious resemblance is to the group of Psalms following, all of which are generally admitted to be post-exilic. More particularly is it related to Psalm cxlvi. Our vv. 14, 20 naturally appear to be by the same hand as cxlvi. 8, 9; the expression, **וְיָרֵךְ וְיָרֵךְ**, cxlv. 13, cxlvi. 10, is a slight link between the two Psalms; so too is the fact that in both Jehovah is regarded as the "King," cxlv. 1, 13, cxlvi. 10, a character in which, as we have seen (cf. xciii., xcvi., xcix.), the reinstated nation delights to portray its Divine Ruler. Cf. too the expression "Thou givest them their meat, etc." in ver. 15 with cxlvi. 7. And throughout, the style is certainly that of the later period.

The Psalm is of artificial composition. It is distichic throughout, and the verses are opened by the several letters of the alphabet taken in order. The fourteenth letter (Nun) has however been passed over, see ver. 14, note. This is the only Psalm which is entitled *T'hillāh* "Psalm of Praise," though it is this word which gives name to the whole Book of Psalms (*T'hillim*). See General Introd., "Psalm of Praise." The LXX. rend. this term by *αἰνεῖς*, Aq. by *ὑμνησις*, Symm. by *ὑμνος*. In the synagogues this Psalm is recited twice in the Morning Service, and this use is said to be of the greatest antiquity. In our Church it is used as a Proper Psalm for the evening service of Whitsunday.

I WILL extol thee, my God, O king; and I will bless thy name for ever and ever.

2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 Great *is* the LORD, and greatly to be praised; and his greatness *is* unsearchable.

4 One generation shall praise thy works to another, and shall declare thy mighty acts.

1. Rend. "*I will extol Thee my God, the King.*" Instead of the commoner "my King and my God," we have here "*my God, the King*," i.e. the King *κατ' ἐξοχήν*, cf. xx. 9, xcvi. 6.

3. a. "To be praised;" *m'hullāl*, as in xlvi. 1, xcvi. 4.

b. Lit. "And to His greatness there is no searching out," cf. Is. xl. 28, "to His understanding there is no searching out."

5 I will speak of the glorious honour of thy majesty, and of thy wondrous works.

6 And *men* shall speak of the might of thy terrible acts: and I will declare

thy greatness.

7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8 The LORD *is* gracious, and full of

5. Or "*On the splendour of Thy glorious majesty, and on Thy wonderful works will I meditate.*"

a. The cumulative construction of the three substantives, "splendour," "glory," "majesty," appears to be the same as in ver. 7. Del.'s interpr., "On Thy splendidly glorious majesty," seems hardly warrantable.

b. Lit. "And on the facts of Thy wonderful works, etc.," H. *v'dib'rê niphl'ôtheycâ*. *Dib'rê* is not to be taken in its prim. signf. "words of," but here, as in lxv. 3, and prob. in cv. 27, = "facts of."

The LXX. rendg. of this v. is, καὶ τὴν μεγαλοπρέπειαν τῆς δόξης τῆς ἀγιοσύνης σου λαλήσουσιν καὶ τὰ θαυμάσιά σου διηγέσονται. For דִּבְרֵי וְדִבְרֵי יִדְבְּרוּ *y'dabb'roo* must have been read, and for אֲשֶׁר אֲדַבֵּר *dsichâh, ydsichoo*.

6. a. "And [men]:" better simply, "*And they*, etc.," i.e. the successive generations of v. 4. This hemist. thus corresponds to v. 4, just as hemist. b does to v. 5. Others find the subject of the verb in the substs. of v. 5, "These—Thy glorious splendour and Thy wonderful works—speak of the might of Thy terrible acts." The LXX. having carried on the 3rd person plur. from v. 4 into v. 5 escape the difficulty of the aposiopesis of the nominative. In the same way, here, the 1st pers. sing. of b, "I will declare," is changed to a 3rd pers. plur. διηγέσονται. For דַּבַּר with accus. "speak of," cf. xl. 10 [11]. "Thy greatness," so *K'rî*, but according to *C'thîb*, the plur. form, "Thy mighty works." The latter reading may have been introduced to balance the plur. form, "Thy terrible acts," of a; on the other hand, the former may have been adapted to the sing. form of the pronom.-affix of the verb, notwithstanding that this form may well be used (cf. 2 Sam. xxii. 23, 2 Kings iii. 3, x. 26) with a plur. antecedent.

7. a. "Abundantly utter," lit. "pour forth," the same verb as in xix. 2 [3], lix. 7 [8]. "Thy great goodness," lit. "The greatness of Thy goodness;" for רַב *rab*, commonly the adj. "great," here, as apparently in xxxi. 19 [20], and necessarily in Is. lxiii. 7 (not in Is. xxi. 7), stands for the subst. *rôb*. As in all three cases it is attached to *toob*, "goodness," one may readily suppose that the anomalous form was adopted for the sake of euphony, *rab-toob* being easier to

compassion; slow to anger, and of great mercy.

9 The LORD *is* good to all: and his tender mercies *are* over all his works.

10 All thy works shall praise thee, O LORD; and thy saints shall bless thee.

11 They shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 Thy kingdom *is* an everlasting kingdom, and thy dominion *endureth* throughout all generations.

14 The LORD upholdeth all that fall, and raiseth up all *those that be* bowed down.

pronounce and less harsh than *rôb-toôb*. *Rab* is taken as a subst. by Kimchi, Rosenm., Olsh., Del. On the other hand, Ab. Ezra adheres to the adjectival meaning, "[It is] as בְּגִדוֹל זָרוּעַ [Exod. xv. 16], which means בְּזָרוּעַ הַגִּדּוֹל;" and so Hengst., regarding *rab-toôb* "as a kind of compound noun, *much-goodness*."

Second strophe, 8—14. Jehovah's utterance concerning Himself in Exod. xxxiv. 6 is borrowed in ver. 8, as in ciii. 8.

9. "To all," *côl* with the article=the entirety of things created, τὰ πάντα, as freq. in Eccles. LXX. however has χρηστὸς κύριος τοῖς ὑπομένουσιν αὐτόν.

13. Cf. Dan. iv. 3, 34.

The 14th verse of this alphabetical Psalm should naturally begin with נ, Nun, whereas it begins with the next letter, ס, Samech, and נ is altogether passed over. The omission doubtless originated in the artificial composition of the Poem, which required one of the twenty-two letters to be neglected in order to exhibit three strophes apportioned each to seven distinct letters. But why the Nun rather than any other letter? The Talmud absurdly answers that the writer wished to avoid beginning a verse with the same letter as the ominous passage, Amos v. 2. So Ab. Ezra, "And Nun is wanting from the alphabet because that David saw in it a grievous fall [מַפֹּלָה]. 'The virgin of Israel has fallen [נָפְלָה] and shall not rise again [Amos v. 2].'" In the LXX. a verse is intercalated to meet this deficiency, Πιστὸς ἐν τοῖς λόγοις αὐτοῦ καὶ ὁσῖος ἐν πᾶσι τοῖς ἔργοις αὐτοῦ, reproduced by its followers, the Syr. and Vulg. Hengst. well remarks, "From the whole character of that Version in general, and in particular that of the Pss., it is at once manifest what is to be thought of this addition, of which none of the other ancient Versions [i.e. Targ., Aq., Symm., Theod.] know anything, the occasion for which also so readily occurred, and which was so cheaply obtained,—being plainly borrowed from ver. 17, and the πιστός at the commencement from the Nun-strophe of the alphabetical Ps. cxi."

15 The eyes of all wait upon thee; and thou givest them their meat in due season.

16 Thou openest thine hand, and satisfiest the desire of every living thing.

17 The LORD *is* righteous in all his ways, and holy in all his works.

18 The LORD *is* nigh unto all them that call upon him, to all that call

upon him in truth.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

20 The LORD preserveth all them that love him: but all the wicked will he destroy.

21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

Third strophe vv. 15—21.

15, 16. Apparently borrowed from civ. 27, 28.

16. Or "Opening Thine hand, and abundantly-shewing favour to every living thing." The constr. of *hisbia* with *l'* occurs here only. The verse is capable of divers interpretations according as we understand *rdtsbn* to mean: 1. As above, "God's favour," cf. Rashi, "In His supplying good He gives abundantly His goodness, and His favour and His blessing." 2. The "desire" or "pleasure" of man (cf. ver. 19), either as A.V. or as Del., "and satisfiest every living thing with delight," (cf. the LXX's *ἐμπιπλᾶς πᾶν ζῶον εὐδοκίας* with Acts xiv. 17, *ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν*). 3. The *object* of this human desire or pleasure, "Thou satisfiest every living thing with the object of its desire." For this meaning, Deut. xxxiii. 27, Prov. xviii. 22, may perhaps be cited.

INTRODUCTION TO PSALM CXLVI.

THE GROUNDS OF THE BELIEVER'S RELIANCE ON JEHOVAH.

TITLE. LXX. Ἀλληλουία. Ἀγγαλου καὶ Ζαχαριου.

THE joyousness which characterizes Psalm cxlv. is intensified throughout the little group cxlvi.—cl., till the climax is reached, in cl. *fin.*, in the glorious charge, "Let every thing that hath breath praise the LORD." Henceforth every Psalm commences with the words, "Praise ye the LORD," which are sometimes to be regarded as a genuine portion of the first verse, sometimes as a Title. We have already shewn how Psalm cxlvi. is connected with cxlv. To a less extent it resembles the post-exilic Psalms, civ., cxviii. In the LXX.

cxlvi., both sections of cxlvii., and cxlviii. (four Psalms in all, according to the LXX. reckoning) are ascribed to Haggai and Zechariah, as was cxxxviii. In the case of the present Psalms this Title may possibly be regarded as giving a true account of the authorship. Haggai and Zechariah may have well contributed their quota to that mass of doxological compositions, which springs into being simultaneously with the second Temple. The Syriac adds to the LXX. Title of cxlvi. a statement that the Psalm is spoken "about the morning service of the Priests."

The analysis of the Psalm is easy. It is a charge to trust not in man, but in Jehovah, grounded on Jehovah's character of Creator, Merciful Governor, and Eternal King.

The "five Hallelujahs" (cxlvi.—cl.) are used as a part of the Synagogue morning prayer. This use is of great antiquity.

PRAISE ye the LORD. Praise the LORD, O my soul.

2 While I live will I praise the LORD: I will sing praises unto my God while I have any being.

3 Put not your trust in princes, *nor* in the son of man, in whom *there is* no help.

4 His breath goeth forth, he return-

eth to his earth; in that very day his thoughts perish.

5 Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God:

6 Which made heaven, and earth, the sea, and all that therein *is*: which keepeth truth for ever:

7 Which executeth judgment for

1. 1. "Praise ye the Lord:" the Hallelujah may be regarded as a Title as in cxlviii.—cl., or (preferably, as we think) as an integral portion of the first verse, as in cxlvii. "O my soul:" cf. civ. 1, note.

3. "Princes," or "nobles." The H. *n'dibim* means primarily *free-will givers* or *benefactors*, so that it is not the capriciousness of earthly potentates that is in view, but their inability, willing or not, to render substantial assistance. Consequently there is no occasion to find reference to that change in the Persian policy with respect to the restored exiles, which is described in Ezra iv. 5, 24. Similar sentiments are expressed in cxviii. 9.

4. "His earth:" the *a'dāmāh* whence man (*ādām*) was, according to Gen. ii., taken. In 1 Macc. ii. 63, this verse is adapted to civ. 29 by the substitution of "dust" for "earth"—*Σήμερον ἐπαρθήσεται, καὶ αὐριον οὐ μὴ εὐρεθῇ, ὅτι ἔστρεψεν εἰς τὸν χοῦν αὐτοῦ, καὶ ὁ διαλογισμὸς αὐτοῦ ἀπάλετο*, cf. the LXX. rendg. of this verse.

5. "For his help," H. *בְּעֲזָרָה*: for the same construction with the *Beth essentiae* cf. xxxv. 2.

6. "Which made heaven, and earth;" an expression characteristic of the post-exilic Psalms, and especially of the Songs of Degrees, cf.

the oppressed: which giveth food to the hungry. The LORD looseth the prisoners:

8 The LORD openeth the eyes of the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:

9 The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

10 The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

cxv. 15, cxxi. 2, cxxiv. 8, cxxxiv. 3. From the omnipotence of God the Psalmist passes to His faithfulness, then to His righteousness, then (7 b—9) to His bounteousness and graciousness.

7. *b*. "Looseth the prisoners;" cf. Is. lxi. 1. In LXX. the second of the three clauses of this verse precedes the first.

8. Cf. cxlv. 14. The first clause is probably not to be explained strictly according to Is. xlii. 7 ("To open the blind eyes, to bring out the prisoners from the prison and them that sit in darkness out of the prison house") of spiritual enlightenment, though this passage is probably in the Psalmist's mind. Rather is it relief of physical helplessness that is meant, cf. Deut. xxviii. 29, Is. lix. 9, 10, Job xii. 25.

9. "Strangers:" H. *gêrim*, here translated προσήλυτοι by LXX., as in Exod. xx. 10, xxii. 21, xxiii. 9. "Relieveth:" H. עִוֵּר *'ôdêd* = "stablisheth," sets on a firm footing. This Piel form of רָוַע is only found here and in cxlvii. 6. "Turneth...upside down," or, more correctly, "turneth...aside," i.e. so as to lead the ungodly into destruction.

Here, as in cxlvii., cxlviii., cxlix., cl., the final Hallelujah has no equivalent in the LXX. In cxlvii., cxlviii., however, an Ἀλληλούια is prefixed as a Title without the authority of the Hebrew.

INTRODUCTION TO PSALM CXLVII.

JEHOVAH THE SUPREME DISPOSER, AND ISRAEL'S BENEFACTOR.

TITLE. LXX. Ἀλληλούια. Ἀγαίου καὶ Ζαχαρίου.

THE redeemed nation is here summoned to extol the many-sided wisdom and love of Jehovah. It is He who has built up Jerusalem, strengthened the bars of her gates, blessed her children within her, made peace within her borders. He it is, if the thoughts range over His dealings with mankind generally, who everywhere confirms the humble, overthrows the wicked, comforts the afflicted.

He too it is that provides for the needs of irrational life. And He it is that orders the conduct of things inanimate, that knows and names the myriad stars, that sends rain, wind, frost, ice, snow, at His pleasure.

The Poet passes from one to another of these phases of the Divine grandeur without any definite system of arrangement. The Psalm is liturgical in character and was doubtless designed for the services of the second Temple. It has been conceived that it was composed specially for the occasion of the dedication of the walls of Jerusalem, this event being celebrated, according to Nehem. xii. 27, "with gladness, both with thanksgivings and with singing, with cymbals, psalteries and harps." But there are no substantial grounds for this theory.

The LXX. divides the Psalm into two parts, beginning a new Psalm (to which a Title is added) at verse 12.

PRAISE ye the LORD: for *it is* good to sing praises unto our God; for *it is* pleasant; and praise is comely.

2 The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.

3 He healeth the broken in heart, and bindeth up their wounds.

4 He telleth the number of the stars; he calleth them all by *their* names.

5 Great *is* our Lord, and of great power: his understanding *is* infinite.

1. a. "To sing praises unto." The H. זמרה *zamm'râh*, if thus rendd., is a Piel Inf. of femin. form, like יסרה *yass'râh*, in Lev. xxvi. 18. But the parallel passage, cxxxv. 3, suggests that כי טוב = "for He is good," not "for it is good," and hence it is proposed to read *zamm'roo*, "sing ye praises to," or even to understand *zamm'râh* as an Imper. sing., "sing thou praises to." This last view introduces a very abrupt change of number. Probably *a'zamm'râh*, "I will sing praises to" (as in cxlvi. 2), should be read. The LXX. rends. this v. αἰνεῖτε τὸν κύριον, δοῦ ἀγαθὸς ψαλμὸς· τῷ θεῷ ἡμῶν ἡδυσθεὶς αἰνεῖς, as if reading כִּי טוֹבָה זְמִרָה.

In *b* it would perhaps be possible to rend. "for He is propitious," see cxxxv. 3, note. The Targ. misrends. this hemist., "for praise is sweet and beautiful."

3. "Their wounds:" H. עצבותם *atsts'bôthâm*, lit. (cf. xvi. 4) "their pains."

4. Rend. "*He calleth them all by names*," i.e. giveth names to all of them. So LXX.

5. "His understanding [is] infinite:" lit. "to His understanding there is no number," i.e. no one can adequately compute it. In Is. xl. 28, we have "to His understanding there is no searching out," cf. cxlv. 3.

6 The LORD lifteth up the meek: he casteth the wicked down to the ground.

7 Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God:

8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

9 He giveth to the beast his food, and to the young ravens which cry.

10 He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

12 Praise the LORD, O Jerusalem; praise thy God, O Zion.

13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

14 He maketh peace *in* thy borders, and filleth thee with the finest of the wheat.

15 He sendeth forth his commandment *upon* earth: his word runneth very swiftly.

16 He giveth snow like wool: he scattereth the hoarfrost like ashes.

17 He casteth forth his ice like morsels: who can stand before his cold?

18 He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

19 He sheweth his word unto Jacob, his statutes and his judgments unto Israel.

6. "Lifteth up," better "*setteth up*," "*stablisheth*," H. מַעֲרִיד, on which see cxlvi. 9, note.

8. *b.* Lit. "Who maketh mountains shoot forth with grass." The LXX. adds in Cod. Vat., *καὶ χλόην τῇ δουλείᾳ τῶν ἀνθρώπων*, from civ. 14. This clause is retained in Vulg., "et herbam servituti hominum," Arab., and our P.B.V.

9. *b.* Based on Job xxxviii. 41, "Who provideth for the raven his food, when his young ones cry unto God, [and] wander for lack of meat?" קָרָא *kārā* here is more expressive of the cry of the raven (קָרָא, Sanscr. *kārava*) than שׁוֹעַ in that passage. With this hemist. cf. Luke xii. 24, "Consider the ravens, etc."

10. *b.* "Legs:" The H. שׁוֹךְ *shōk* = the leg from the knee to the foot: here the legs of a man are introduced as the part on which he stands firm, and which he trusts will carry him away safely if compelled to flee.

12—20. In LXX. these vv. form a distinct Psalm, which is entitled Ἀλληλουία, Ἀγγαίου καὶ Ζαχαρίου.

14. *b.* Lit. "with the fat of wheat:" cf. lxxxi. 16, note.

15. The word of God regarded as His messenger, cf. 18, and cvii. 20.

16. I.e. He wraps the earth in snow as in a warm white-woollen garment, and scatters the frost so that the trees, etc. appear as if powdered with ashes blown about by the wind.

19. *a.* "His word" רַבְרִי; so LXX., Aq. Theod., Jer.; the K'tib text רַבְרִי, "His words," probably originates in the plural forms of hemist. *b.*

20 He hath not dealt so with any | have not known them. Praise ye the
nation: and *as for his* judgments, they | LORD.

20. *b.* "They," i.e. the nations.

INTRODUCTION TO PSALM CXLVIII.

JEHOVAH TO BE PRAISED BY ALL THE WORKS OF CREATION.

TITLE. "Hallelujah."

LXX. Ἀλληλούια. Ἀγγέλων καὶ Ζαχαρίων.

PSALM cxlvii. treated of the dependence of all things whether animate or inanimate on Jehovah; Psalm cxlviii., taking up the tones of its predecessor, addresses these things directly, and charges them to "praise" Jehovah. The student should notice the similarity which exists between this Psalm and the apocryphal "Song of the Three Children" interpolated in the LXX. version of Dan. iii. It is probable that that Poem is based on the composition before us.

PRAISE ye the LORD. Praise ye
the LORD from the heavens: praise
him in the heights.

2 Praise ye him, all his angels: praise
ye him, all his hosts.

3 Praise ye him, sun and moon: praise
him, all ye stars of light.

4 Praise him, ye heavens of heavens,
and ye waters that be above the
heavens.

1—6. The Heavens, and all therein, charged to praise Jehovah.

2. "All his hosts:" this term here includes both stars (cf. Deut. iv. 19) and angels (cf. Josh. v. 14, 1 Kings xxii. 19).

4. *a.* "Heavens of heavens," probably denotes the boundless depth of the heavens; cf. the expression "the heavens and the heavens of heavens," Deut. x. 14, 1 Kings viii. 27. There is no reason to find a reference to celestial gradations, such as S. Paul alludes to in 2 Cor. xii. 2.

b. "Waters that be above the heavens:" i.e. that reservoir of super-celestial waters, which, according to the Hebrew conception, was separated by the *râkîa* or "firmament" from the clouds below: cf. Gen. i. 7.

5 Let them praise the name of the LORD: for he commanded, and they were created.

6 He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

7 Praise the LORD from the earth, ye dragons, and all deeps:

8 Fire, and hail; snow, and vapours; stormy wind fulfilling his word:

9 Mountains, and all hills; fruitful trees, and all cedars:

10 Beasts, and all cattle; creeping

things, and flying fowl:

11 Kings of the earth, and all people; princes, and all judges of the earth:

12 Both young men, and maidens; old men, and children:

13 Let them praise the name of the LORD: for his name alone is excellent; his glory is above the earth and heaven.

14 He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the LORD.

5. LXX. between the two hemistiches inserts *ὅτι αὐτὸς εἶπε καὶ ἐγενήθησαν*, borrowed from its rendg. of the parallel passage, xxxiii. 9. The "He" in hemist. *δ* is emphatic, i. q. "He it was, who." Calv. remarks on the Vulg. rendg., "Itaque emphaticum est pronomen *Ipse*: acsi diceret Propheta non esse mundum aeternum, sicuti somniant profani homines, neque ex atomis conflatum, sed Dei mandato repente exstitisse pulcerrimum hunc qui cernitur ordinem."

7—14. The earth and its contents, and various phenomena, charged to join with the things celestial in the work of praise.

7. "Dragons:" cf. lxxiv. 13, note.

8. "Vapours:" rend. "*smoke*." The "smoke" here corresponds to the "fire," just as the "snow" to the "hail." LXX. rends. *κρύσταλλος* "ice:" cf. cxix. 83, note.

14. Rend. "*And He has raised up a horn for His people, [which is] a matter of praise to His saints, [even] to etc.*" So, as far as general sense goes, LXX. (*καὶ ὑψώσει κέρας λαοῦ αὐτοῦ. ὕμνος πᾶσιν τοῖς ὁσίοις αὐτοῦ, κ.τ.λ.*) and Vulg. Some understand the subst. *ἑὴν ἑλλάλην* "praise" as in apposition to the nominat. of the verb preceding,— "He is an object of praise to His saints, etc.:" Hengst. Others make it the accus. after that verb,— "He has raised up a horn ... [and] praise, etc.," but the phrase *ἑὴν ἑλλάλην* is not found elsewhere.

"Near unto Him," i. e. as peculiarly His: cf. Lev. x. 3, Deut. iv. 7. Gentiles, on the other hand, were designated by the Jews as "far off" from God: cf. S. Paul's language in Ephes. ii. 13, *καὶ δὲ... ὑμεῖς οἱ ποτὲ ὄντες μακρὰν ἐγενήθητε ἐγγύς*, and see the note in loc. in Schoettgen's *Hor. Hebr.*

INTRODUCTION TO PSALM CXLIX.

PRAISE OF JEHOVAH AND ZEAL FOR HIS CAUSE.

TITLE. "Hallelujah."

THIS little Poem is distinguished from the other four "Hallelujah Psalms," in that it inculcates not only the duty of praising God, but also that of warring in His behalf against the powers of the heathen world. It is to be the peculiar privilege, says the Psalmist, of the true follower of Jehovah, to execute God's wrath upon the Gentile sovereignties. The thought is one which has been revealed from time to time throughout the Psalter. It is natural enough that in the group which glorifies God on the occasion of the national restoration, the pangs of bitter hatred towards the persecuting Gentile should occasionally blend with the thrill of gratitude to the redeeming God.

If such expressions strike the Christian reader as betraying as much vindictiveness as holy zeal, we must remind him (here as elsewhere) that he cannot expect to find the animosity of the harassed Jew curbed by principles which were only revealed in the Christian dispensation. And how frequently even these principles have failed to subdue natural resentment, how with the most perverse misinterpretations of such Old Testament passages as this, Churches and sects nominally Christian have endeavoured to sanctify the outrageous cruelties of fanaticism, is but too well known to the student of Church history.

PRAISE ye the LORD. Sing unto the LORD a new song, <i>and</i> his praise in the congregation of saints.	2 Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.
---	---

1. "A new song;" cf. xcvi. 1, xcvi. 1: here the phrase apparently points to recent acts of mercy on the part of Jehovah, such as had evoked new feelings and new utterances of gratitude: cf. xl. 3, "And he hath put a new song in my mouth, [even] praise unto our God." "Saints:" on the term *ch'sidim* here, and in vv. 5, 9, cf. lxxxvi. 2, note.

2. "Him that made him:" such forms as עֲשֵׂי here, עֲשֵׂי Job xxxv. 10, עֲשֵׂי Is. liv. 5, have probably no connection with the plur. form of the Divine title *E'lôhim*, but are to be regarded merely as accidental adaptations to the plur. form of the participle, the substitution of ' for ה, usual in other parts of the הִלְ verbs, being here introduced in the participial forms.

3 Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.

4 For the LORD taketh pleasure in his people: he will beautify the meek with salvation.

5 Let the saints be joyful in glory: let them sing aloud upon their beds.

6 Let the high praises of God be in their mouth, and a twoedged sword

in their hand;

7 To execute vengeance upon the heathen, and punishments upon the people;

8 To bind their kings with chains, and their nobles with fetters of iron;

9 To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

4. "Meek," (*a'ndvīm*), not "afflicted," (*a'niyyīm*), as Perowne. He that humbleth is made beautiful or glorious (cf. Is. lv. 5, lx. 7, 9, 13, lxi. 3), by an exaltation which is the result of Jehovah's saving intervention.

5. "In:" אֲנִי apparently expresses the *state* or mood of those who rejoice (cf. the use of *ἐν* in Luke viii. 43, Rom. iv. 10), not the *cause* of their joy. "Upon their beds;" possibly in contrast to the complaints and supplications which *afflicted* saints had offered up upon the bed of sorrow, such as we find, e.g., in lxxvii. Or the Psalmist may mean, *even* when they have laid them down to rest, let them joyfully meditate on Jehovah's mercies, cf. cxix. 55, "I have remembered Thy name [even] in the night."

6. "High [praises] of:" H. *rôm'môth*, plur. constr. of *rômâm* "exaltation," a subst. of which some find trace in lxvi. 17, see note there. In *b* "a sword of many edges" is the literal meaning.

The adjunction of the devotional and the aggressive phases of religious zeal finds illustration in the conduct of Judas Maccabeus and his followers; *μετ' ἐπικλήσεως καὶ εὐχῶν συνέμειξαν τοῖς πολεμίοις, καὶ ταῖς μὲν χερσὶν ἀγωνιζόμενοι ταῖς δὲ καρδίαις πρὸς τὸν θεὸν εὐχόμενοι.* 2 Macc. xv. 27. Modern commentators have well remarked how grievously such verses as those before us have been misconstrued by nominal Christians. "It was with them as his slogan that Thomas Münzer the Anabaptist preached the savage War of the Peasants; it was with them that in the next century Caspar Sciopius on the Roman Catholic side stirred up the yet more disastrous Thirty Years' War." Neale.

7—9. All the verbs in these verses are dependent on the final clause of the Psalm, "An honour it is for all His saints."

9. *a.* Lit. "A judgment written:" i.e. a judgment decreed by God, or, as Targ., "the judgment which is written in the Law." Jehovah's punishment of the idolatrous nations being frequently foretold throughout Scripture, it is needless for us to restrict this

v. to any particular case. The Psalmist, however, may have had more specially in mind those surrounding nationalities which had rejoiced in the sufferings of the exiles, and had hindered the progress of the restoration. Such "judgment written" as that of Obad. 18, Ezek. xxv. 12—17, naturally suggests itself.

The Psalm closes with the words, "*An honour it is for all His saints* [scil. to do all this]." The work of subjecting heathen nations (vv. 7—9) is a glorious office consigned to all true followers of Jehovah. The student may compare (and contrast) the spirit of this passage with that of the following from the Koran. "When ye encounter the unbelievers, strike off [their] heads, until ye have made a great slaughter among them; and bind [them] in bonds..... Verily if God pleased he could take vengeance on them; but [he commandeth you to fight] that he may prove the one of you by the other. And as to those who fight in defence of God's true religion, God will not suffer their works to perish, he will guide them and will dispose their heart aright; and he will lead them into paradise, of which he hath told them." Koran xlvii.

INTRODUCTION TO PSALM CL.

THE GENERAL HALLELUJAH OF ANIMATE CREATION.

TITLE. "Hallelujah."

THIS the final Hallelujah (in which every verse but the last commences with *hal'loo*) sets forth where, why, and how the eulogy of Jehovah is to be offered. It is to be offered in the heavens, and on the earth; in recognition both of His inherent power and of its manifestation in mighty acts; with every external appliance expressive of joyousness, with wind-instruments and stringed-instruments, with tabrets, cymbals, and dances (vv. 1—5). Breaking off suddenly, the Psalmist apostrophizes all animate creation, "Let every thing that hath breath praise Jehovah," and with this all-embracing charge, to which these five Hallelujah Psalms have as it were been leading up, the Psalter closes.

PRAISE ye the LORD. Praise | in the firmament of his power.
 God in his sanctuary: praise him | 2 Praise him for his mighty acts:

1. "His sanctuary:" not "His holiness," as P.B.V., still less *ἐν τοῖς ἁγίοις αὐτοῦ*, as LXX. But the signf. of the term "sanctuary" here is not plain, for hemist. *δ* apparently demands that it should

praise him according to his excellent greatness.

3 Praise him with the sound of the trumpet: praise him with the psaltery and harp.

4 Praise him with the timbrel and dance: praise him with stringed in-

struments and organs.

5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

6 Let every thing that hath breath praise the LORD. Praise ye the LORD.

mean more than the literal Temple. R. Moses interprets the term as meaning "the heavens," and so Del. More probably, we think, it denotes the whole earth, which in xxix. 9 is apparently called "His temple:" see note there.

2. "For," or "because of." Such apparently must be the signf. of the prepos. ܐܢܝ ܕ in this v. It is remarkable that in this little Psalm we have three distinct uses of this prepos.: in v. 1 it denotes the *place*, in this v. the *cause*, in vv. 3, 4, 5 the *manner*.

3. "Sound," or "blast:" H. ܘܥܪܢ, here only. "Psaltery," a stringed instrument, on which see xxxiii. 2, note.

4. Timbrels and dances are coupled in the same way in Exod. xv. 20. "Stringed instruments:" מניח, see xlv. 8, note. "Organs:" ענב, (rendd. here only ὄργανον by LXX.), is the reed-pipe.

5. Rend. "*Praise Him with clear sounding cymbals: praise Him with clanging cymbals.*" Of these two צלצלִים *tselts'lim*, or "cymbals," the first (rendd. by LXX. κυμβάλοις εὐήχοις) is a species of small metal castanet, of high pitched tones (whence the appellation עֲשׂוֹן), the second (LXX. κυμβάλοις ἀλαλαγμοῦ, whence S. Paul's expression, "I should be but a braying cymbal [κύμβαλον ἀλαλάζον], 1 Cor. xiii. 1) consists of two large plates attached to each hand of the performer.

6. Lit. "Let all the breath (i.e. the entirety of animate creatures) praise Jehovah."

At the close of the Syriac Psalter, after the enumeration of the various divisions of the 150 Psalms, it is quaintly added, "There are some who have added twelve others [i.e. the apocryphal Ps. cli., and the eleven Canticles of O.T. and N.T.]. We have no need of them. And praise be to God to eternity."

In the LXX. the following composition is appended to the 150 Psalms of the Hebrew Psalter. It appears with slight alterations in the Syr., Arab., and Æth. Versions. Its origin is unknown, but the character of its diction rends it extremely probable that it is translated from a Hebrew original. That it is Davidic, or even of pre-exilic origin, there is no reason to believe.

Title. "This Psalm was written by David's own hand, and is excluded from the canon [lit. "is outside the number"]. When he fought single-handed with Goliath."

Syr. "This Psalm is David's own: it is outside the number, and is not found in all copies. When he fought single-handed with Goliath then he uttered it."

1. I was small among my brethren, and the youngest in my father's house. 2. My hands made an instrument of music, and my fingers attuned a psaltery; and who shall tell out to my Lord [His Praises]? 3. He is the Lord, He will hearken unto me. 4. He sent forth His angel, and took me from my father's sheep, and anointed me with His oil of anointing. 5. My brethren were handsome and tall, and the Lord had no pleasure in them. 6. I came out to encounter the Philistine, and he cursed me by his idols: 7. But I drew his sword from beside him and smote off his head, and took away reproach from the sons of Israel.

2. Instrument of music: ὄργανον. In Psalm cl. 4, and there only, this is the LXX. equivalent to the H. עֲנַב or עֲנָב, the "reed-pipe;" in Amos v. 23, ὄργανα is given for the plur. (in Amos vi. 5 for the sing.) of the נבל, in cxxxvii. 2 it = כנורות. It is possible that Amos vi. 5 may have been in the Psalmist's mind. It runs, "Who sing to the tone of the psaltery: like David they have devised to themselves instruments of song." In any case the resemblance here is remarkable. The v. continues, καὶ τίς ἀναγγελεῖ τῷ κυρίῳ μου: which appears to mean "And who can tell out to [or "concerning"] my Lord [His praises]?", יִגִּיד לַאֲדֹנָי יְיָ being probably the expression in the Hebr. original, since הַגִּיד is commonly rendd. by ἀναγγελλειν in LXX. The general thought (but not the language) has its counterpart in Ps. cvi. 2, "Who can utter the mighty acts of the LORD, [who] can shew forth all His praise?"

3. Or, according to some copies, "He is the Lord, He hearkens."

5. Cf. the account in 1 Sam. xvi., especially ver. 6, Μὴ ἐπιβλέψῃς ἐπὶ τὴν ὄψιν αὐτοῦ μηδὲ εἰς τὴν ἔξιν μεγέθους αὐτοῦ [אל נבה קומתו] ὅτι ἐξουδένωκα αὐτόν, κ.τ.λ.

6. "Philistine:" ἀλλοφύλῳ. It is by this word that the LXX. commonly rends. פְּלִשְׁטִי.

Between vv. 6, 7 the Arabic has the following, "And I cast at him three stones upon his forehead, by the strength of the Lord, and overthrew him."

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